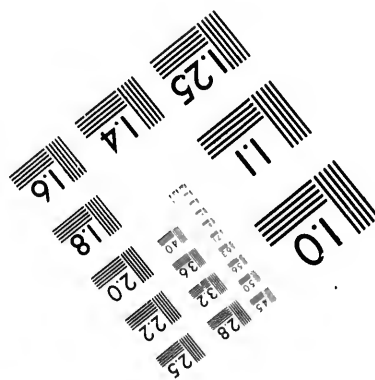
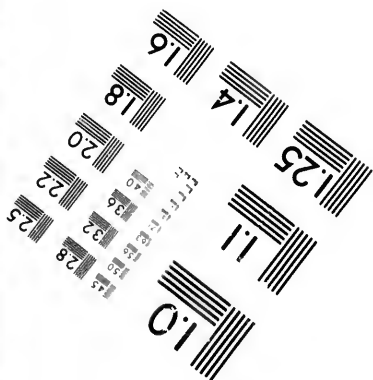
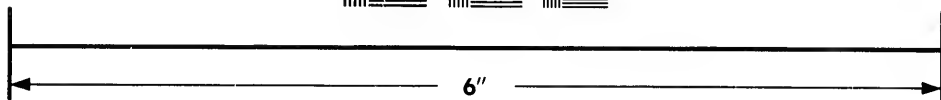
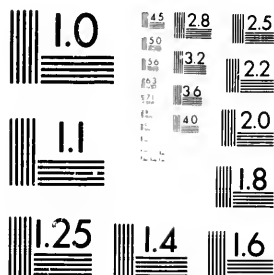


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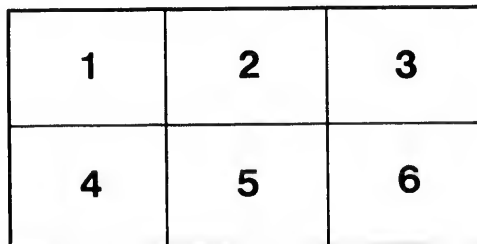
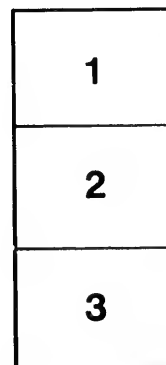
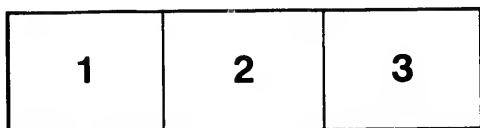
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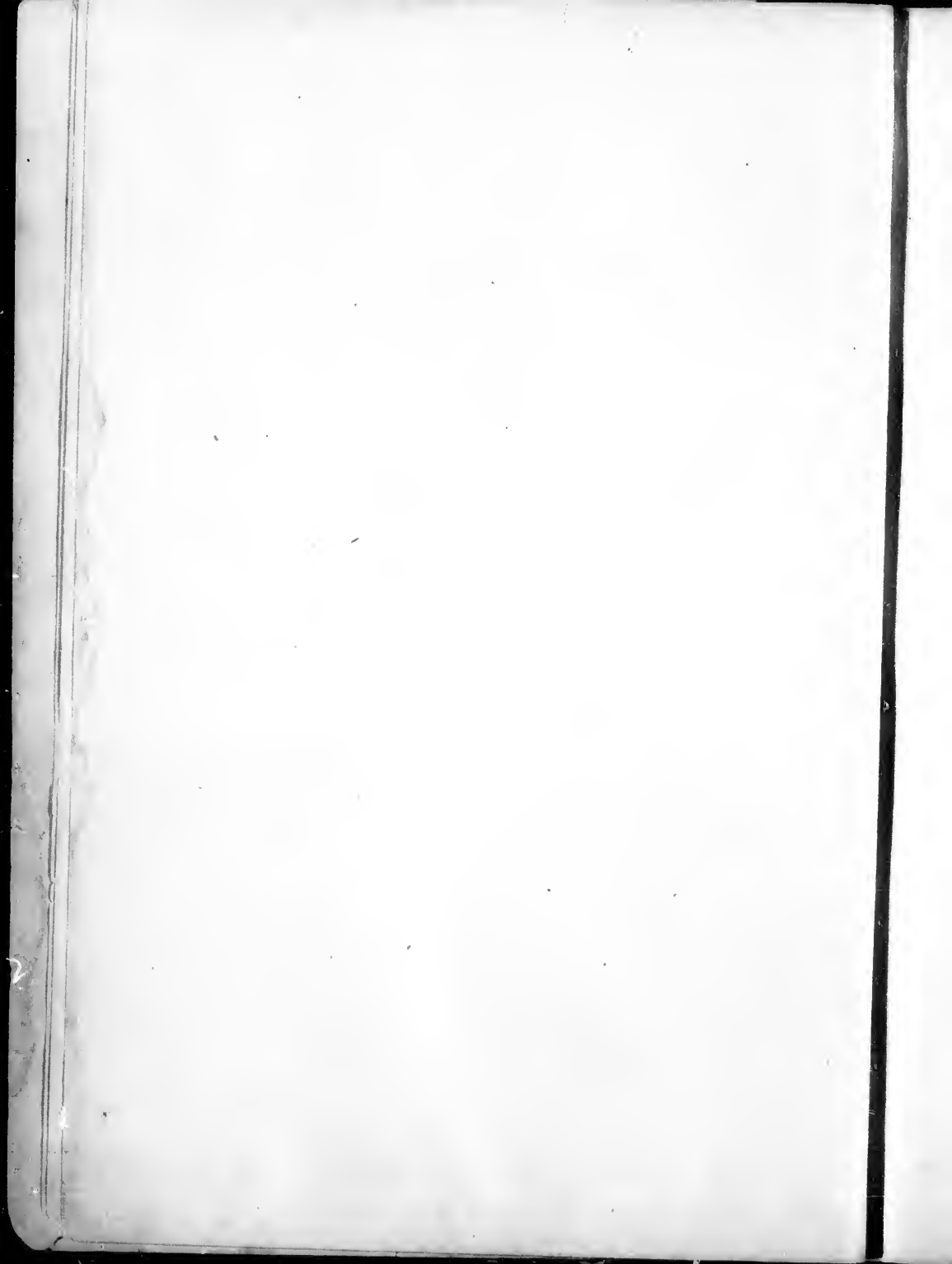
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A GRAMMAR
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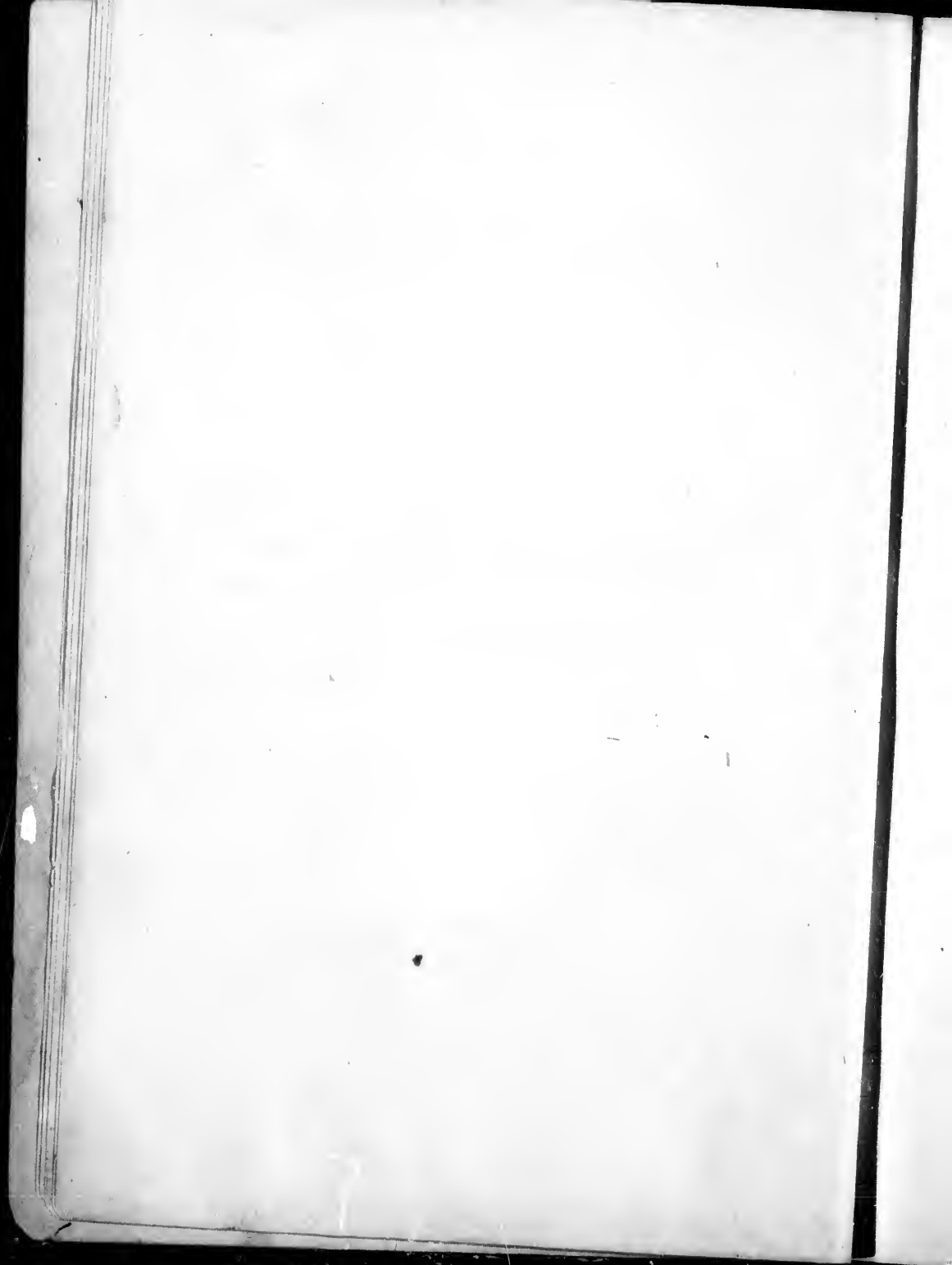
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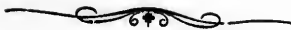


A THEORETICAL AND PRACTICAL
GRAMMAR
OF THE
OTCHIPWE LANGUAGE

FOR THE USE OF
Missionaries and other persons living among the Indians

By R. R. BISHOP BARAGA.

—————
A SECOND EDITION, BY A MISSIONARY OF THE OBLATES,



MONTREAL:
BEAUCHEMIN & VALOIS, BOOKSELLERS AND PRINTERS
256 and 258, St. Paul Street.

1846

OPINIONS

OF THE

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PREFACE.

This is, I think, the first and only Otchipwe Grammar that ever was published in the United States. It was rather a hard work to compose it; I had to break my road all through. Writers of other Grammars avail themselves of the labors of their predecessors, and collect, like the bee, the honey out of these flowers of literature, leaving the dust in. I had no such advantage; I had nothing before me. No wonder then, if all be not correct in this first essay. Those who shall find errors or omissions in this Grammar, will oblige me very much by sending me their corrections and remarks, which will be thankfully received and duly considered.

My principal intention in publishing this Grammar is, to assist the Missionaries in the acquirement of the Otchipwe language and its kindred dialects, as I know by experience how useful it is the Missionary to know the language of the people whom he is endeavoring to convert to God.

At the same time it is my wish, to do, for my part and in my sphere, what I wish should be done by other Missionaries or competent persons, in their respective spheres; that is, that complete Grammars and Dictionaries should be composed and published, of all the different Indian languages in the Union.

It is the judicious opinion of Mr. HENRY R. SCHOOLCRAFT, (who has done, and is doing yet, much for the Indian history,) "*that the true history of the Indian tribes and their international relations, must rest, as a basis, upon the light obtained from their languages.*" This is true ; and to obtain the light from the Indian languages, Grammars and Dictionaries would render the surest services.

And finally I wish to do a service to the Philologist, to whom it affords pleasure and acquirement, to compare the grammatical systems of different languages.

THE AUTHOR.

REMARKS ON THIS SECOND EDITION.

Our primary intention, our chief aim, in publishing this second edition of Bishop Baraga's Grammar and Dictionary, is to be of use to our Missionaries, especially those in Manitoba and Kiwatin, (*) who are asking earnestly for those books, the first edition of which is completely out of print. This work we have been enabled to undertake with the generous aid of the Canadian Government, and the subscriptions of our friends.

Although this edition is a mere reprint of Bishop Baraga's work, without any pretention of correcting nor enlarging it, nevertheless we have thought it proper to make a few alterations in it in order to save printing expenses. 1° The number of examples has been much reduced, the chief ones only having been chosen among the numerous instances in the first edition. 2° We have departed Bishop Baraga's way as to the accents. It has been thought proper to substitute the circumflex accents to acute and grave accents on the vowels to be pronounced long or emphatically; v. g.: *osâm*, too much; *o sâgiân*, he loves him or her, etc., complying in so doing with the wishes of our friends.

Although we have followed throughout the whole work the orthography of Bishop Baraga, we will lay here directions for the Missionaries and other people in Manitoba who will make use of these books.

1° The *Sauteux*, *Otchipwé* or *Ojibway* language is actually in use all around Lake Superior, in the Territories of Kiwatin and Dacotah, in the State of Minnesota, at Red Lake, along

(*) Pronounce : *Kiwétin*.

the Mississippi and Red Rivers, at Lake Manitoba, and even on the shores of the Great Saskatchewan. Throughout such a vast extent, one must not be astonished, then, to meet with some variations in the pronunciation and sound of some letters, which is also the case in the other languages.

2° *A* is to be pronounced as in french, long or short, v. g. âme, etc., *Marie*, and as in the English words *fâther*, *matter*, etc., f. i. *Mâdja*, he starts; *atikameg*, white fish, etc.

N. B.—Whenever a vowel is not surmounted with this sign *^*, it must be reputed short.

E is always long and accented, v. g. *épit*, he, being sitting; *émikwân*, a spoon, as in the French words, *été*, *gâté*.

G. This letter is not as often used in this country as in the country where the Otchipwe Dictionary and Grammar were first printed. Here the *k* is oftener sounded instead of the *g*. The same may be observed as to the *t*, which is frequently used by our Indians instead of *d*, v. g. *gôn*; here they say: *kôn*, snow; *nî nitjânissituk*, instead of *nitjanissidog*, my sons; *tebandam*, instead of *debendam*, he is master, etc.

I, as in the French words *mille*, *mine*; or, in the English words *wind*, *thin*; f. i.: *win*, he; *winitéé*, he is an impure heart. Some times *i* is accented and must be pronounced so, v. g.: *gîmodi*, he steals.

K, T. It would seem that the letters *k* and *t* should be doubled in some words, v. g.: *akki*, earth; instead of *aki*; *akkik*, kettle, instead of *akik*; *sâkitton*, instead of *sâgiton*, love it

H. This letter could be used some times to express a kind of guttural or aspirated sound which is met with in some words, as: *Nin sâkiha*, I love him, instead of: *nin sâgia*; *ka pakitehond*, instead of: *ga pakiteond*, the one who is struck; *mih*, instead of *mi*, that's enough.

U. Some would have desired that *u*, with the italian sound, or the French sound *ou*, should have been used some times instead of *o*, in some words, terminations or forms of verbs, v. g.: *kikkiwêhun*, instead of *kikiweon*, a flag; *ikkito-*

yuk, instead of *ikitoiog*, ye, say so ; *ayoyuk*, instead of *aiiog*, ye, use it.

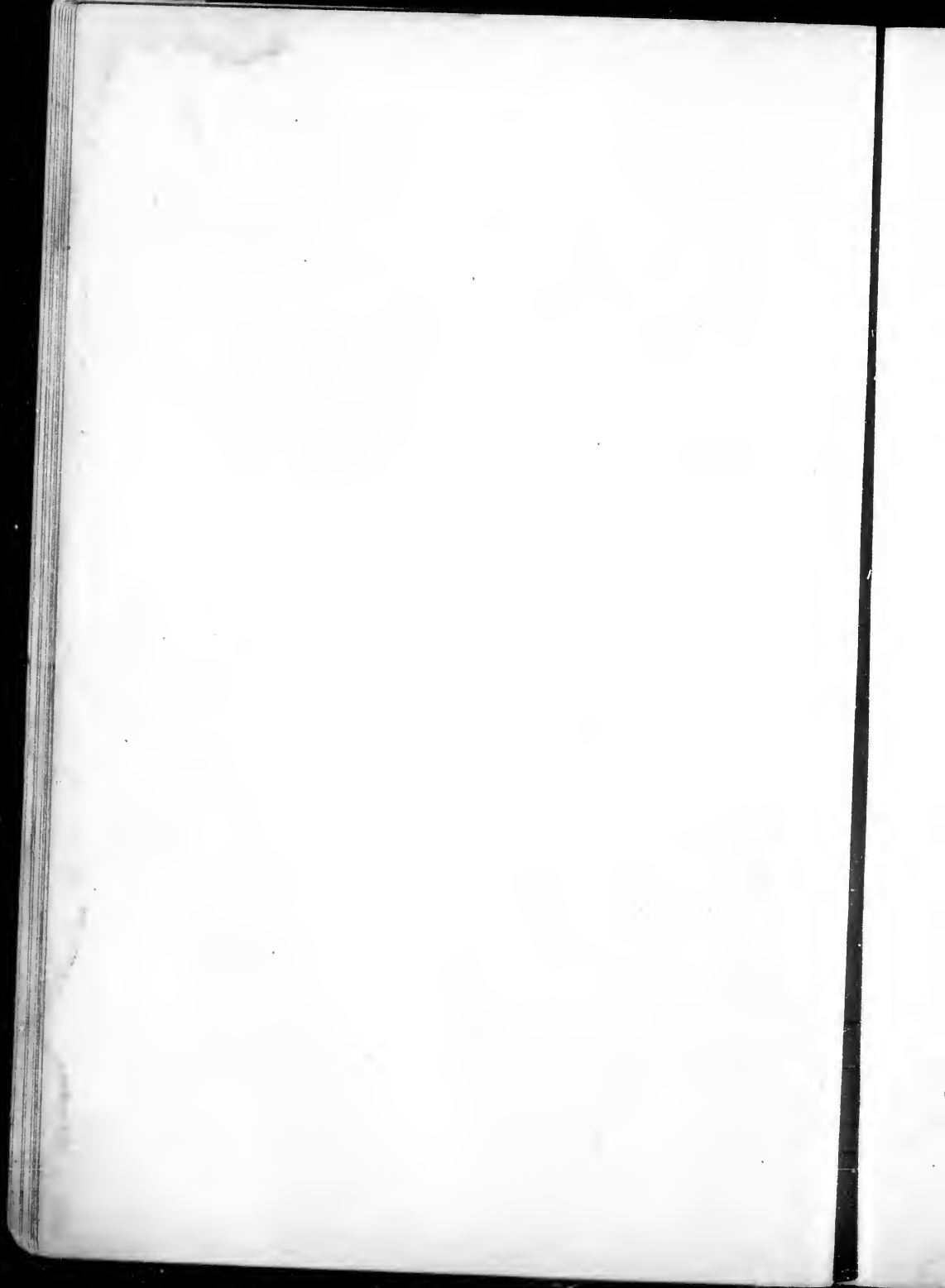
Y. In this country, *y* is used to join together a succession of syllables, v. g. : *ikkitoyân*, instead of *ikitoiân*, I, saying so ; *mâdjâyang*, instead of *mâdjâiang*, we, starting ; it is also used at the end of words terminating by the sound of the French liquid *l*, v. g. : *omotai*, *apakwei*, *tchibai* ; we use to write here : *omotây*, a bottle ; *apakwëy*, a mat ; *tchibây*, a corpse, which must be pronounced : *o motaille*, *apakweille*, *tchibaille*.

3° The Dictionary and Grammar enumerate many expressions which are seldom or never used here. This will be easily understood. For, the more the Otchipwe language comes into contact with the Cree idiom, its congenerous, the more must it adopt its words, giving to them the Otchipwe pronunciation.

By this remark too it will be understood why in our country the *k* and *l* are more frequently used, the Cree Indians, our neighbours, making a very frequent use of the same.

A complete synopsis of the Otchipwe verbs and adjectives will be found at the end of this Grammar. This synopsis has been printed according to the orthography in use among the catholic Missionaries of Manitoba and Kiwatin. It is far from being perfect ; as it is, however, it will be useful to those who may need it. We think it useless to say that to derive some profit from it, some previous knowledge of the grammar will be necessary, especially the chapter of verbs.

N. B.—I regret to be obliged to say that many typographical errors will be found, no doubt, in this edition. The reader will understand the reason of those errors and overlook them with indulgence, when we say that, for reasons out of the editor's control, this work was printed many hundred miles distance from the proof reader, who, at most, could possibly read the proofs but once.



GRAMMAR
OF THE
OTCHIPWE LANGUAGE.

INTRODUCTION.

The Otchipwe language is spoken by the tribe of Indians called *Chippewa Indians*,* which was once a numerous and powerful tribe. It is now reduced to the small number of about 15,000 individuals, who are scattered round Lake Superior, and far round in the inland, over a large tract of land. Several other tribes of Indians speak the same language, with little alterations. The principal of these are, the *Algonquin*, the *Otawa*, and the *Potawatami* tribes. He that understands well the Otchipwe language, will easily converse with Indians of these tribes.

The Otchipwe Grammar, which is here presented to the reader, teaches the art of spelling and writing correctly the Otchipwe language. This Grammar is divided into three parts, viz: *Orthography*, *Etymology* and *Syntax*.

* The proper name of these Indians is, *Otchipwe Indians*. By this name, pronounced according to the orthography stated in this book, we will call this Grammar and language.

PART FIRST.

ORTHOGRAPHY.

Orthography, (according to the meaning of this Greek word, *correct writing*,) teaches the art of spelling the words of a language with correctness and propriety. To speak and write is the faculty and art of expressing thoughts with *words*. Words then are signs of our thoughts. These signs are either sounds uttered by the mouth, or marks formed by the hand.

Words are composed of *letters*, which are the representatives of sounds formed by the organs of speech.

There are only *seventeen* letters in the Otchipwe alphabet; and no more are required to write correctly and plainly all the words of this expressive language. These letters are divided into vowels and consonants.

A *vowel* is the representative of an articulate sound, which can be distinctly uttered by itself. There are only four vowels in the Otchipwe language, namely, *a, e, i, o*. This language has no *u*. The letter *u* is sounded differently by different nations, English, French, German, &c. The Otchipwe language has none of these sounds. The German sound of the vowel *u*, (like *oo* in fool, or like *u* in full,) is unknown to the Otchipwe language; so much so, that even in the two or three words, which these Indians have adopted from the French, the sound *oo*, (in French *ou*,) is changed into *o*. F. i. a handkerchief, (un mouchoir,) *moshwe*; my button, (mon bouton,) *nin botô*; Louis, *Noi*. But more yet than the German sound of *u*, is the French and English pronunciation of the same, unknown to the Otchipwe language.

A *consonant* is the representative of an inarticulate sound, which can only be perfectly uttered with the help of a vowel. There are thirteen consonants in this language, namely: *b, c, d, g, h, j, k, m, n, p, s, t, w*. The following consonants, *f, l, q, r*,

v, *x*, *z*, never occur in the words of this language; and the Indians who speak it, can hardly pronounce them, and many cannot pronounce them at all, especially old Indians. They pronounce *f* and *v* like *b* or *p*; *l* and *r* they pronounce like *n*. So, for instance, when they are asked to pronounce the French word *farine*, (flour,) they will say *panin*; the name *David*, they will pronounce *Dabid*; the name *Marie*, *Mani*; the name *Marguerite*, *Magit*, &c.

REMARKS ON THE VOWELS.

Many methods have been tried to write Otchipwe words, but they proved deficient, and did not express exactly the sounds of these words, because the *English* orthography has been used. It can easily be observed, and will be acknowledged, when impartially examined, by persons who understand some other language, that the English orthography, being so peculiar, can never be successfully applied to any other but the English language. It is impossible to write with propriety any other language but the English, according to the English orthography, because the English vowels have so many different sounds, that they must necessarily create difficulty and uncertainty, when applied to the writing of words of other languages.

And so, in fact, it is the case with any other language, more or less. Every language has its own orthography, which could not be entirely applied to another language.

Why, then should the Otchipwe language (with its kindred dialects) not have its own orthography? This question immediately arose in my mind, when I first entered the field of missionary labors among the Indians; and soon brought me to the establishing of an own orthography for the Otchipwe language and its dialects. This orthography does not entirely belong to any other language, but is taken from the English and French, and adapted to the Otchipwe.

According to this orthography I wrote my first little Indian work, in 1831, (with the help of an interpreter, at that time,) and published it in Detroit in 1832; and have ever since followed the same in my subsequent Indian writings; with only one altera-

tion, which I have adopted in writing this Grammar ; putting the English *sh* instead of the French *ch*.

I am satisfied, in my humble opinion, that this is the easiest and plainest method of writing the Otchipwe language. It is generally approved by those who have occasion to examine it; and it was adopted by some writers of Indian works, especially by the Rev. S. HALL, (Lapointe, Lake Superior,) who published the New Testament, (New-York, 1844,) almost entirely according to this simple mode of writing the Otchipwe language.

Here is an explanation of this orthography. The sound of the *vowels* never changes; they have always the same sound. The sounding of the *consonants* is adapted to the pronunciation of the same in English and French. This will be better understood after the perusal of the following remarks.

The four vowels, *a, e, i, o*, are pronounced as follows:

a is invariably pronounced as in the English words *father*; as, *anakanan*, mats; *ta-nagana*, he will be left behind; *ga-saga-ang*, he that is gone out.

e is always pronounced as in the English word *met*; as, *eteg*, what there is; *eta*, only; *enendang*, according to his thought or will.

i is always pronounced as in the English word *pin*; as, *inini*, a man; *kigi-ikit*, thou hast said; *ividi*, there.

o is always pronounced as in the English word *note*; as, *odon*, his mouth; *onow*, these here; *okoj*, its bill.

These rules have no exception in the Otchipwe language. The four vowels are *invariably* pronounced as stated here; they may occur in the first or last syllable of a word, or in the middle; and they are *never* silent. Which you will please to mind well, if you wish to pronounce correctly and easily the words of this language.

As the general rule for the pronunciation of vowels is to pronounce them always equally, and never to let them be silent, it follows that, where two or three vowels of the same kind, or different vowels, appear together in a word, they must all be sounded.

EXAMPLES.

Sagaam, he goes out ; pron. *sa-ga-am*.

Oossi, he has a father ; pron. *o-os-si*.

Nin nibeu, I cause him to sleep ; pron. *nin ni-be-a*.

O moawan, they make him weep, cry ; pron. *o mo-a-wan*.

Waiba, soon ; pron. *wa-i-ba*.

Maingan, wolf ; pron. *ma-in-gan*.

Nawaii, in the middle ; pron. *na-wa-i-i*.

There are some *diphthongs proper* in this language.

The letter *i* forms them, when it is preceded or followed by some other vowel ; *ai, ei, oi, ia, ie, io*. Both vowels are pronounced in one syllable, but both must be distinctly sounded ; they are *proper diphthongs*.

EXAMPLES.

Misai, a loach, (fish) ; pron. *mi-sai*.

Omodai, bottle, pron. *o-mo-dai*.

Apakwei, a mat to cover a lodge ; pron. *a-pa-kwei*.

Hoi! (interj.) hallo!

Saiagiad, whom thou lovest ; pron. *sa-ia-gi-ad*.

Ebiian, thou who art ; pron. *e-bi-ian*.

Aiaieg, where you are ; pron. *a-ia-ieg*.

Aioiog, make use of it ; pron. *a-io-iog*.

ACCENTS ON VOWELS.

In order to facilitate the pronunciation of the words of this language, and to distinguish the first person from the second in some moods and tenses, I make occasionally use of accents in this Grammar and in the Dictionary of this language. These accents are, the *acute*, the *grave* and the *circumflex* accents.

1. I put the *acute* accent on that syllable in the word which must be pronounced with more emphasis or stress than the others. And this emphasis, put on one syllable or on another,

sometimes entirely changes the meaning of the word, as you see in some of the following Examples. F. i., *ânakwad*, it is cloudy; *anâkan*, a mat; *ninikân*, seed; *agamîng*, on the beach; *agâming*, on the other side of a river, bay, lake, etc.; *sâgaigan*, a small lake; *sagâigan*, a nail; *nîbing*, in the water; *nîbing*, in summer.

2. I make use of the *grave* accent to distinguish the first person from the second in many circumstances, as will be seen in the paradigms or patterns of the Conjugations. Examples:

Enéndamân, as I will or think; *enéndaman*, as thou wilt. *Sagitoiâmban*, had I liked it; *sagitôiamban*, hadst thou liked it. *Endaiâng*, where we live or dwell; (the person or persons spoken to, are *not* included in the number of those who dwell in the place alluded to.) *Endâiang*, where we live or dwell; (the person or persons spoken to, are included.)

3. I place the *circumflex* accent on some vowels, to signify that they have the *nasal* sound, almost the same as in French, when they are followed by the letter *n*. F. i., *senibâ*, silk, ribbon; *pakaakivê*, a hen; *abînodjî*, a child; *gigô*, fish, etc. The exact pronunciation of these vowels cannot be given in writing. You must hear them pronounced by persons who speak Otchipwe correctly; and endeavor to take hold of the genuine pronunciation.

I must observe here, that I don't put accents on every Indian word in this Grammar. I put them occasionally, for the accommodation of *beginners*. When I am writing for Indian readers, I never use accents, except *grave* accents, for the distinction of the two persons; (as above in No. 2.)

REMARKS ON THE CONSONANTS.

In regard to the consonants of this language, several remarks are to be made, which you are requested to peruse carefully and keep in memory, in order to read and write correctly the Otchipwe language.

I tried to reduce the Otchipwe orthography, as much as possible, to the easiest and plainest principles. No more letters are

employed than are absolutely necessary. For this reason there are no *silent* letters in this orthography, and no *duplications* of letters, except of the letter *s*, which is indispensable. I employ the French *j*, to stand in Otchipwe for the same soft sound as it does in French, because there is a perfect analogy between the French *j* in *jour*, *jardin*, etc., and the Otchipwe *j* in *jonîia*, *jiwan*, etc., which the English consonants cannot well express. In English we have *sh*; but this sound does not exactly express the sound of the French or Otchipwe *j*; it is harder. This *j* is the only consonant I take from the French alphabet; all the others are English consonants.

Peruse now diligently the following remarks on the Otchipwe consonants.

The letter *c* is never employed by itself; it can easily be dispensed with, by using *s* and *k*. It is only used in the composition of letters *tch*, of which we will speak below.

The letter *d* connected with *j*, has the sound of the English *j*, or of *g*, when pronounced soft, as in *gender*, *ginger*, etc. F. i., *mâdjan*, go on; *nîndj*, my hand; *ândjîton*, change it; *gîmodj*, secretly.

The letter *g* has, in the Otchipwe orthography and reading, always a *hard* sound; not only before *a* and *o*, but also invariably before *e* and *i*; without any exception. F. i., *geget*, truly; *gîgîto*, he speaks; *gî-nîgî*, he was born; *gego*, something.

The letter *h* is used by itself only in some interjections, where it is pronounced with a strong aspiration, as *haw!* *haw!* halloo! hurrah! go on! *hoi!* halloo! The main use of this letter is its connexion with *s*, to form the same sound as in English, *sh*.

The letter *j*, as above stated, is always pronounced as in French, that is to say, softer than the English *sh*. F. i., *jomîn*, grape, raisin; *jonîia*, silver, money; *ojîmo*, he runs away; *onî-jîshîn*, it is good, fair; *mîj*, give him; *ganôj*, speak to him.—Kind reader, be careful, not to pronounce it as in English, (John, joy, jar,) but as in French, (*jour*, *jamais*, etc.)

The letter *s* is always pronounced like *z*, in the beginning as well as in the middle and end of syllables and words. When it

is double, it has the hard sound of *double s*, like in English. F. i., *nin segis*, I fear, (pron. *nin zegiz*;) *sasagisi*, he is avaricious, (pron. *zazagizi*;) *nin sessessakis*, I burn and weep, (pron. *zesses-sakiz*;) *ondass*, come here, (pron. *ondass*.) After a consonant, the letter *s* has always the hard sound, like *double s*. F. i., *kwi-wisensag*, boys, (pron. *kwiwizenssag*;) *amonsag*, little bees or flies, (pron. *amonssag*.)—The two letters *s* and *h* in connexion, have the same sound in Otchipwe, as in English, in the beginning, middle and end of syllables and words. F. i., *nishime*, my younger brother, (or sister;) *ashishin*, put me; *asham*, give me to eat; *binish*, till; *Jâganash*, an Englishman.

The letter *t* in connexion with *ch* gives the sound of the same composition of letters in the English words *watch*, *match*, *pitcher*, etc. F. i., *tchimau*, a canoe, *tchatcham*, he sneezes; *nin tchitchag*, my soul; *gwanatch*, beautiful; *minotch*, notwithstanding.

The letter *w* is pronounced like in English.

It must be observed here, that the pronunciation of some consonants in the Otchipwe language is very vague and uncertain. There are six consonants of this kind, viz: *b*, *p*; *d*, *t*; *g*, *k*. It is impossible to ascertain, by the pronunciation of the Indians, the correct orthography of some words commencing with these letters, or containing them. So, for instance, in a word beginning with *b*, you will often hear the Indians pronounce this *b* like *p*; and sometimes like *b*. Or, if the word begins with a *p*, they will pronounce it at one time *p*, and at another *b*. And the same they do with *d* and *t*, with *g* and *k*. They confound very frequently these consonants. We also see in letters written by Indians in their own language, how they confound *b* with *p*; *d* with *t*; *g* with *k*; not only in the beginning, but also in the middle and at the end of words.

As a *general* rule for the right use of these six consonants, when they *terminate* the word, take this: In order to know whether *b* or *p*, *d* or *t*, *g* or *k*, terminate the word, (which you ordinarily cannot ascertain from the Indian pronunciation,) *prolong* the word, that is, add a syllable, by forming the plural, or making some other change, and you will find the true final letter.

EXAMPLES.

The word *jingob*, a fir-tree, is often pronounced *jingop*. To ascertain whether *b* or *p* is the final letter of this word, form the plural by adding *ig*, and you will have *jingobig*, where *b* is distinctly sounded.

The words *gijig*, day, air, sky ; and *gijik*, cedar or cedar-tree, are ordinarily pronounced alike ; but by a prolongation of the words, their final letters appear distinctly. They say *gijigad*, it is day ; *gijikag*, cedar-trees.

So also *mitig*, a tree, and *akik*, a kettle. These two words both exhibit *k* as their final letter in common pronunciation ; but when you prolong the words, you will have, *mitigog*, trees ; *akikog*, kettles. There the letters *g* and *k* are sounded clearly.

Wenijishid, he who is good, or handsome ; commonly pronounced *wenijishit* ; but in the plural, *wenijishidjig*, the letter *d* is sounded in the soft pronunciation of *djig*. (And so in all the participles ending in *ad*, *ed*, *id*, *od*, which make their plural by adding *jig*.)

To ascertain whether you have to write *dj* or *tch*, in the middle or at the end of words, try to find out, whether the word, if placed in another position or inflection, would show *d* or *t* ; and you will know, whether you have to write *dj* or *tch*.

EXAMPLES.

Ojitchigade, it is made ; not *ojidjigade*, because it is derived from the verb, *nind ojiton*. I make it ; where *t* is distinctly sounded.

Winitchige, he is making dirty (something, or some place) ; not *windjige*, because it comes from *nin winiton*, I make it dirty ; where again *t* is clearly heard.

Nin banâdjiton, I spoiled it ; not *nin banatchiton*, because it comes from *banadad*, it is spoiled ; where *d* is most clearly sounded.

Kikendjige, he knows ; not *kikentchige*, because it is derived from *nin kikendan*, I know it ; where *d* is distinctly heard.

Gimodj, secretly ; not *gimotch*, because it comes from *gimodi*, he steals.—Etc.

I know very well, dear reader, that you cannot make any use of these rules now in the beginning of your studies. But after the first perusal of this Grammar, and when you shall have acquired some knowledge of this language, these rules will be useful to you ; they will be to you a good guidance, and help you materially in your endeavors to acquire a reasonable, systematical and grammatical orthography of the Otchipwe language.

If we wish to cultivate a little the Otchipwe language, we ought to *fix* the orthographical use of these six consonants, according to the most common and most reasonable pronunciation. This I tried and yet try, to effect in my Indian writings, especially in this Grammar, and in the Dictionary of this language. If now those who feel able and disposed to write in Otchipwe, would adopt the orthography of these works, it would be fixed and established. And it is indeed the Grammar and the Dictionary we ought to consult and to follow in regard to the orthography of a language. If every one writes as he pleases, we will never arrive at uniformity and systematical regularity.

There is analogy of this in the German language. The Germans also pronounce the letter *b* very often like *p* ; and also the letter *d* like *t*, and *g* like *k* ; in the beginning and at the end of words. But when they are writing, they don't follow this corrupted pronunciation ; they follow the orthography of their books, especially of Dictionaries.

There will be some more rules and remarks, in regard to orthography, in this Grammar. I cannot explain them here ; they would be entirely misplaced, if here. You will find them in their due places.

PART SECOND.

ETYMOLOGY.

Etymology, (according to the signification of this Greek word, *doctrine of the origin of words*,) is that part of Grammar, which teaches the derivations and inflections of words, and treats of the different parts of speech.

There are *nine Parts of Speech* in the Otchipwe language. I will put them down here in the same order in which this Grammar treats of them. This order differs from that observed in other Grammars; for good reasons.

The parts of speech are as follows:

1. The *Substantive* or *Noun*; as, *inini*, man; *ikwe*, woman; *wigiwam*, lodge, house; *mokoman*, knife.
2. The *Pronoun*; as, *nin*, I; *kin*, thou; *win*, he, she, it.
3. The *Verb*; as, *nin gigit*, I speak; *ki nondam*, thou hearest; *bimadisi*, he lives.
4. The *Adjective*; as, *gwanatch*, beautiful; *matchi*, bad; *onijishin*, good, fine, useful.
5. The *Number*; as, *midasswi*, ten; *nijtana*, twenty; *ningotwak*, hundred.
6. The *Preposition*; as, *nâwâi*, in the midst; *megwe*, among; *binish*, till.
7. The *Adverb*; as, *sesika*, suddenly; *nibiwa*, much; *gwaiak*, well; *wéwib*, quick, fast.
8. The *Conjunction*; as, *gaie*, and; *missawa*, although; *kishpin*, if.
9. The *Interjection*; as, *hoi!* halloo! *haw!* go on!

Remark 1. This language is a language of verbs. I would almost treat of the verb in the very first chapter of Etymology, because all depends on the verb, and almost all is, or can be, transformed into verbs. But the natural order requires it, to

treat first of the *substantive* or noun, which is the subject of the verb; and then of the *pronoun*, which stands for the noun or substantive, as the subject of the verb, and ordinarily precedes it. But immediately after the noun and pronoun comes the *verb*, which occupies two thirds of this Grammar. After the verb comes the *adjective* and then the *number*, because these parts of speech are commonly transformed into verbs. Now follows the *preposition*, which is often connected with the verb, and conjugated with it; then the *adverb*, which modifies the verb in various manners; and then the remaining two parts of speech.

Remark 2. There are no *articles* in the Otchipwe language. The words *aw, iw*, etc., which are sometimes placed before substantives, are no articles; they are demonstrative pronouns. So, for instance, *aw ikwe*, does not properly denote, *the* woman, but *this* or *that* woman.

Remark 3. In the Otchipwe language, three parts of speech are *declinable*, that is, they undergo changes; the rest are *indeclinable*, they never change. The declinable parts of speech are the first three, substantive, pronoun, verb. Substantives and pronouns undergo a change in the plural; and this is all their change. Verbs have their various Conjugations. Adjectives and numbers are indeclinable as such; but when they are transformed into verbs, they have their Conjugations.

CHAPTER I.

OF SUBSTANTIVES OR NOUNS.

A *Substantive* or *Noun* is the name of a person or thing, really existing, or only thought, imagined.

The name of a single individual is called a *proper noun*; as, *Wawiatan*, Detroit; *Monengwanekan*, Lapointe; *Wikwed*, L'Anse; *Mangosid*, Loonsfoot.

A *common noun or substantive* is the name applied to all persons or things of the same kind; as, *inini*, man; *ikwe*, woman; *maingan*, wolf; *animosh*, dog; *mitig*, tree; *adopowin*, table.

OF GENDER.

Gender is the distinction of substantives with regard to sex. Almost all languages make a difference in their *articles* and *adjectives*, when they apply them to substantives of the three different genders, the *masculine*, *feminine* and *neuter*. But the English language employs the same article and the same adjective before substantives of the three genders. And so does the Otchipwe language. For persons and things of both sexes, and of those that belong to none, the *same adjective* is used. F. i., *mino inini*, a good man; *mino ikwe*, a good woman; *mino wigiwam*, a good house; *gwanâch kwiwisens*, a beautiful boy; *gwanâch ikwesens*, a beautiful girl; *gwanâch masinaigan*, a beautiful book.

But the Otchipwe language goes yet a step farther; even in the *pronoun* there is no distinction of gender made; *win* signifies *he*, *she* and *it*. But as the distinction of the two sexes is necessary in certain circumstances, the Otchipwe language, (like other languages,) has some *different words* for individual of the two sexes.

EXAMPLES.

<i>Masc.</i>	<i>Fem.</i>
<i>Ogima</i> , chief or king;	<i>ogimakwe</i> , queen.
<i>Inini</i> , man;	<i>ikwe</i> , woman.
<i>Kwiwisens</i> , boy;	<i>ikwésens</i> , girl.
<i>Noss</i> , my father;	<i>ningâ</i> , my mother.
<i>Ningwiss</i> , my son;	<i>nindaniss</i> , my daughter.
<i>Nissaie</i> , my elder brother;	<i>nimisse</i> , my older sister.
<i>Nimishômmiss</i> , my grand-father;	<i>nôkomiss</i> , my grand-mother.

And a variety of other terms of relationship, and expressions of friendship.

Instead of the English mode of distinguishing the two sexes, by prefixing *he* to substantives for the masculine, and *she* for the feminine sex, the Otchipwe language contrives the distinction in the following manners, viz :

1. By prefixing the word *nabe*, (male,) to substantives of the masculine gender, and *ikwé*, (woman, female,) to those of the feminine gender. F. i., *nâbe-pijiki*, a bull or ox ; *ikwé pijiki*, a cow.

2. By making use of the words *nabéaiaa*, (male being,) and *ikwéaiaa*, (female being,) which are ordinarily placed after the substantive. F. i., *pakaakwe nabéaiaa*, a cock ; *pakaakwe ikwéaiaa*, a hen ; *bebejigoganji nabéaiaa*, a horse ; *bebejigoganji ikwéaiaa*, a mare.

3. By affixing to substantives of the masculine gender the word *inini*, (man,) and to those of the feminine gender the word *ikwe*, (woman,) modifying the two words a little. F. i., *anokitagéwinini*, a man servant ; *anokitagékwe*, a maid servant ; *kikinoamagéwinini*, a school-teacher (man) ; *kikinoamgékwe*, a female school-teacher. They also will say : *nishime inini*, (or, *kwiwisens*,) my younger brother ; *nishime ikwé*, (or, *ikwésens*,) my younger sister.

Remark. Instead of the distinction of gender, there is another distinction made between the substantives of the Otchipwe language, which is as important, as it is difficult, and peculiar to this language. It is the division of all the Otchipwe substantives in two classes ; some are animate and some inanimate.

Animate substantives are called those which denote beings and things that are living, or have been living, really or by acception.

Inanimate substantives are called those which signify things that never lived.

This must be well borne in mind, as it is of great importance for the correct speaking of the Otchipwe language.

The animate substantives, which denote beings that are *really* living, or have been so, cause no difficulty ; they are naturally known, and cannot be mistaken ; as, *gâjagens*, a cat ; *wawabiganodji*, a mouse ; *sagimé*, a moscheto ; *ginébig*, a serpent, etc. But substantives which signify things that have no life at all,

sexes, but which the Indians treat in their language like substantives; that signify living beings, create one of the greatest difficulties and peculiarities of this language; because there is no rule by which you could be guided to know these substantives. And still it is necessary to know whether a substantive is *animate* or *inanimate*, because on this distinction depends the right use and inflection of the *verb* and *pronoun*. If you confound the verbs that are used in connexion with *animate* substantives with those that are employed with *inanimate*, you commit as big a blunder in the Otchipwe language, as you would in English by saying: *I am afraid of that man because SHE is a bad man; or, I love my mother because HE is so kind to me.*

Remark. The *animate* substantives will always be denoted by the sign *an.*, in this Grammar as well as in the Dictionary; and the *inanimate* substantives will be marked *in.* The same signs will also be employed for the *verbs* that have report to animate or inanimate substantives. Please remember well this remark.

Here are some of those substantives which signify things that have no life, but are employed by the Indians like substantives that signify living beings:

Mitig, a tree.
Pakwéjigan, bread.
Assin, a stone.
Mishimîn, an apple.
Pingwi, ashes.
Asséma, tobacco.
Akik, a kettle.
Opin, a potatoe.
Pigiw, pitch.
Mikwâm, ice.
Gon, snow.
Tashkibodjigan, saw-mill.
Tchibaiâtig, cross.
Mandâmin, corn.
Wâbigan, clay.

Nisâkosi, a corn-ear.
Masân, a nettle.
Sibwâgan, corn-stalk.
Nindigig, my knee.
Agig, cold, phlegm.
Gisiss, sun, moon, month.
Tibaigisisswan, watch, clock.
Migwan, feather, quill.
Nabâgissag, a board.
Wababigan, lime.
Opwâgan, pipe.
Joniia, silver, money.
Assab, a net.
Ess, a shell.
Kishkibitâgan, a tobacco pouch.

<i>Senibâ</i> , silk, ribbon.	<i>Miskodisimin</i> , a bean.
<i>Masinitchigan</i> , image.	<i>Jingob</i> , a fir-tree.
<i>Gijik</i> , cedar.	<i>Jingwak</i> , pine-tree.
<i>Moshwe</i> , handkerchief.	<i>Mindjikawan</i> , a mitten, a glove.
<i>Joniians</i> , a shilling.	<i>Odâban</i> , a sledge.
<i>Minéssagâwanj</i> , thorn.	<i>Osawâban</i> , gall, bile.
<i>Anâng</i> , a star.	<i>Botâgan</i> , a stamp, stamper.
<i>Animiki</i> , thunder.	<i>Nindinîgan</i> , my shoulder-blade.
<i>Ishkotékan</i> , fire-steel.	<i>Miskwimin</i> , a raspberry.
<i>Kitchipison</i> , belt.	<i>Paganak</i> , a walnut-tree.
<i>Titibissé-odaban</i> , waggon, cart.	<i>Ojashâkon</i> , (tripe de roche).
<i>Kôtawan</i> , a block.	<i>Papâgimâk</i> , ash-tree.

And a vast number of others.

To facilitate the acquirement of these substantives, *animate* only by acception, I have marked them in the *Dictionary* thus: *an.*; and the last letter of their plural is always *g*; whereas the last letter of the *inanimate* substantives in the plural, is always *n*.

OF NUMBER.

Number is that property of a substantive by which it denotes one object, or more. Number is double, the singular, and the plural number.

The *singular* number denotes only one object; as *wigiwam*, a lodge; *amik*, a beaver; *onagan*, a plate or dish; *môkoman*, a knife.

The *plural* number expresses two or more objects; as, *jîmanishag*, soldiers; *wakângaman*, houses; *anishinabeg*, Indians; *wagakwadon*, axes.

As in every language, so also in the Otchipwe, there are many substantives which, from the nature of the objects they signify, have no plural; as *totoshabo*, milk; *sisibakwad*, sugar; *kitimiwin*, laziness, etc. But there are none in this language which have no singular.

FORMATION OF THE PLURAL NUMBER.

The formation of the plural of the Otchipwe substantives is somewhat difficult. We have only a few rules for it, which are not sufficient. There are some *general* and some *special* rules.

GENERAL RULES.

RULE 1. The plural of the Otchipwe substantives is always formed by *adding* to the singular a letter or a syllable. Never anything is changed in the substantive itself. This is a rule without exception, as well for the *animate* as *inanimate*.

RULE 2. The last letter of the plural of an *animate* substantive is invariably *g*; and the last letter of the plural of an *inanimate* substantive is always *n*. This rule again has no exception.

But the learner of this language gains little by these rules, because the letters that precede this final *g* or *n* in the syllables which are added to the singular, in order to form the plural, are so various that we distinguish not less than *twelve* different terminations of the plural, viz: seven for the *animate*, and five for the *inanimate*.

The seven terminations of the plural of the *animate* substantives are: *g, ag, ig, iag, jig, og, wag*.

The five terminations of the plural of the *inanimate* substantives are: *n, an, in, on, wan*.

There is no *general* rule for the formation of these different terminations of the plural; but there are some *special* rules which will be useful to the learner.

SPECIAL RULES.

RULE 1. The *animate* substantives in *ans, ens, ins, ons*, (which are always *diminutives*), and all the *animate* substantives indicating *contempt*, add always the syllable *ag* to the singular, to form the plural.

EXAMPLES :

<i>Ogimâns</i> , a little chief,	pl. <i>ogimânsag</i> .
<i>Jôniiâns</i> , a shilling,	“ <i>jôniiânsag</i> .
<i>Pakwéjigâns</i> , a small cake,	“ <i>pakwéjigânsag</i> .
<i>Sénibâns</i> , a small ribbon,	“ <i>senibânsag</i> .
<i>Wâgoshens</i> , a young fox,	“ <i>wâgoshensag</i> .
<i>Agiméns</i> , a small snow-shoe,	“ <i>agiménsag</i> .
<i>Anishinâbens</i> , a young Indian,	“ <i>anishinâbensag</i> .
<i>Jishîbens</i> , a young duck,	“ <i>jishîbensag</i> .
<i>Gijikéns</i> , a little cedar,	“ <i>gijikénsag</i> .
<i>Migisins</i> , a young eagle,	“ <i>migisinsag</i> .
<i>Wâbisins</i> , a young swan,	“ <i>wâbisinsag</i> .
<i>Opînins</i> , a small potatoe,	“ <i>opîninsag</i> .
<i>Omimins</i> , a young pigeon,	“ <i>omiminsag</i> .
<i>Pijikins</i> , a calf,	“ <i>pijikinsag</i> .
<i>Amons</i> , a young bee,	“ <i>âmonsag</i> .
<i>Mângons</i> , a young loon,	“ <i>mângonsag</i> .
<i>Manitôns</i> , an insect,	“ <i>manitônsag</i> .
<i>Animôns</i> , a small dog,	“ <i>animônsag</i> .
<i>Amikôns</i> , a young beaver,	“ <i>amikônsag</i> .
<i>Akikôns</i> , a small kettle,	“ <i>akikônsag</i> .
<i>Assabish</i> , a bad net,	“ <i>assabishag</i> .
<i>Ininiwish</i> , a bad man,	“ <i>ininiwishag</i> .
<i>Opwâganish</i> , a bad pipe,	“ <i>opwâganishag</i> .
<i>Akikosh</i> , a bad kettle,	“ <i>akikoshag</i> .

Some *participles* also make their plural invariably by adding *ag* to the singular, as you will see in the *Dubitative Conjugations*.

RULE 2. All the *animate* substantives in *an* and *in*, add likewise the syllable *ag* for the plural. But when those in *in* have the accent on the last syllable, they add *ig*. (See the last two words in these Examples.)

EXAMPLES :

<i>Kitchimôkoman</i> , American,	pl. <i>Kitchimôkomanag.</i>
<i>Migwan</i> , a feather or pen,	“ <i>mîgwanag.</i>
<i>Tibâigisisswân</i> , watch, clock,	“ <i>tibaigisisswânag.</i>
<i>Awakan</i> , slave,	“ <i>awakanag.</i>
<i>Nind inawémagan</i> , my relative,	“ <i>nind inawemaganag.</i>
<i>Opwâgan</i> , pipe,	“ <i>opwâganag.</i>
<i>Masinûchigan</i> , image,	“ <i>masinûchiganag.</i>
<i>Ishkotékân</i> , fire-steel,	“ <i>ishkotékânag.</i>
<i>Mindjikâwan</i> , a mitten,	“ <i>mîndjikâwanag.</i>
<i>Wébinigan</i> , a rejected person,	“ <i>wébiniganag.</i>
<i>Odabân</i> , a sledge,	“ <i>odabânag.</i>
<i>Nin wîdjiwagan</i> , my companion	“ <i>nin wîdjiwaganag.</i>
<i>Mishimin</i> , apple,	“ <i>mishîminag.</i>
<i>Ninidjânissikawin</i> , my god-child	“ <i>ninidjânissikawinag.</i>
<i>Mandâmin</i> , one corn,	“ <i>mandâminag.</i>
<i>Miskodîssimin</i> , a bean,	“ <i>miskodîssiminag.</i>
<i>Opin</i> , a potatoe,	“ <i>opînig.</i>
<i>Assin</i> , a stone,	“ <i>assînig.</i>

RULE 3. The *animate* substantives in *â, é, î, ô, ** add invariably *iag* to the singular, to form the plural.

EXAMPLES :

<i>Sénibâ</i> , a ribbon,	pl. <i>sénibaiag.</i>
<i>Pakâakwé</i> , cock or hen,	“ <i>pakaâkwéiag.</i>
<i>Akiwesî</i> , old man,	“ <i>akiwesîiag.</i>
<i>Gigô</i> , fish,	“ <i>gigôîag.</i>

RULE 4. All the participles of the *affirmative* form (which are at the same time *animate* substantives,) add the syllable *jig* for the plural, when their final letter is *d*; but when their final letter is *g*, they add *ig*.

* See p. 6.

EXAMPLES :

<i>Enamiâd</i> , a Christian,	pl. <i>ênamiâdjig</i> .
<i>Kekînoamawind</i> , a scholar,	“ <i>kekînoamawindjig</i> .
<i>Waiâbanged</i> , a spectator,	“ <i>waiâbangedjig</i> .
<i>Gegî nawishkid</i> , a liar,	“ <i>gegî nawishkidjig</i> .
<i>Netâ-wissinid</i> , a great eater,	“ <i>netâ-wissinidjig</i> .
<i>Netâ-gikawidang</i> , a quareller,	“ <i>neta-gikawidangig</i> .
<i>Pesindang</i> , a hearer,	“ <i>pesindangig</i> .
<i>Masinaigan waiâbandang</i> , a reader,	“ <i>masinaigan waiâbandangig</i> .
<i>Debendang</i> , proprietor, owner,	“ <i>debendangig</i> .
<i>Dêgwisning</i> , arriver, comer,	“ <i>dêgwisningig</i> .

RULE 5. All the participles of the *negative* form (which are at the same time *animate* substantives,) add the syllable *og* for the plural.

EXAMPLES :

<i>Enamiâssig</i> , a pagan,	pl. <i>ênamiâssigog</i> .
<i>Nébossig</i> , an immortal,	“ <i>nébossigog</i> .
<i>Netâ-gigitossig</i> , a dumb person,	“ <i>nêta-gigitossigog</i> .
<i>Bémossessig</i> , a lame person,	“ <i>bémossessigog</i> .

RULE 6. The *inanimate* substantives in *gan* and *win*, and likewise all *inanimate diminutives* in *ans*, *ens*, *ins*, *ons*, and also all the *inanimate* substantives indicating *contempt*, add the syllable *an* for the plural.

EXAMPLES :

<i>Wakâigan</i> , a house,	pl. <i>wakâiganan</i> .
<i>Wasswâgan</i> , a torch,	“ <i>wasswâganan</i> .
<i>Nibâgan</i> , a bed,	“ <i>nibâganan</i> .
<i>Adôpowin</i> , a table,	“ <i>adôpowinan</i> .
<i>Dodamowin</i> , action,	“ <i>dodamowinan</i> .

<i>Batâdowin</i> , sin,	“ <i>batâdowinan</i> .
<i>Onâgans</i> , a small dish,	“ <i>onâgansan</i> .
<i>Apâbiwinens</i> , a small chair,	“ <i>apâbiwinensan</i> .
<i>Anitins</i> , a small spear,	“ <i>anitinsan</i> .
<i>Biwâbikons</i> , a small iron,	“ <i>biwâbikonsan</i> .
<i>Masinaiganish</i> , a bad book,	“ <i>masinaiganishan</i> .
<i>Wigwamish</i> , a bad house or lodge,	“ <i>wigwamishan</i> .

These are all the rules I can give you for the formation of the plural number of Otchipwe substantives.

Let us now consider all the *twelve* different terminations of the plural, (that is, the letters and syllables which are added to the singular, to form the plural,) to see the difficulty which this variety must cause to the learner of this language.

EXAMPLES OF THE TWELVE TERMINATIONS OF THE PLURAL OF
OTCHIPWE SUBSTANTIVES.

1. *g*.

<i>Anishinabe</i> , an Indian,	pl. <i>anishinâbeg</i> .
<i>Même</i> , a wood-pecker,	“ <i>mêmeg</i> .
<i>Windigo</i> , a giant,	“ <i>windigog</i> .
<i>Windigôkwe</i> , a giantess,	“ <i>windigokweg</i> .
<i>Anishinâbekwe</i> , a squaw,	“ <i>anishinabekweg</i> .
<i>Môshwe</i> , a handkerchief,	“ <i>môshweg</i> .
<i>Omîmi</i> , a pigeon,	“ <i>omîmig</i> .
<i>Animiki</i> , thunder,	“ <i>animikîg</i> .
<i>Bebejigôganji</i> , horse,	“ <i>bebejigôganjig</i> .
<i>Manito</i> , ghost, spirit,	“ <i>manitog</i> .
<i>Joniia</i> , silver, or a piece of silver,	“ <i>joniiag</i> .
<i>Ogima</i> , chief,	“ <i>ogimag</i> .

2. *ag*.

<i>Wâgoshâ</i> , fox,	pl. <i>wâgoshag</i> .
<i>Kôtawan</i> , a block,	“ <i>kôtawanag</i> .
<i>Namêbin</i> , a sucker,	“ <i>namêbinag</i> .

<i>Jishib</i> , a duck,	“ <i>jishibag</i> .
<i>Bijiw</i> , lynx,	“ <i>bijiwag</i> .
<i>Kitchipison</i> , a belt,	“ <i>kitchipisonag</i> .
<i>Namégoss</i> , trout,	“ <i>namégossag</i> .
<i>Mishîmin</i> , apple,	“ <i>mishîminag</i> .
<i>Kokôsh</i> , a hog,	“ <i>kokôshag</i> .
<i>Mandâmin</i> , one corn,	“ <i>mandâminag</i> .
<i>Jimâganish</i> , soldier,	“ <i>jimaganishag</i> .
<i>Jâganash</i> , Englishman,	“ <i>Jâganashag</i> .
3. <i>ig</i> .	
<i>Jingob</i> , fir-tree,	pl. <i>jingobig</i> .
<i>Assin</i> , a stone,	“ <i>assinig</i> .
<i>Assâb</i> , a net,	“ <i>assavig</i> .
<i>Opîn</i> , potatoe,	“ <i>opînig</i> .
<i>Minéssagawanj</i> , thorn,	“ <i>minéssagawanjig</i> .
<i>Naiâgatawendang</i> , thinker,	“ <i>naiâgatawendangig</i> .
<i>Netâ-agonwetang</i> , gainsayer,	“ <i>netâ-agonwetangig</i> .
<i>Métchi-dodang</i> , malefactor,	“ <i>métchi-dodangig</i> .
4. <i>ia</i> .	
<i>Mishiké</i> , turtle,	pl. <i>mishikéiag</i> .
<i>Wawâbigonodji</i> , mouse,	“ <i>wawâbigonodjiiag</i> .
<i>Assabikéshi</i> , spider,	“ <i>assabikéshiiag</i> .
<i>Eshpaiô</i> , a Spaniard,	“ <i>Eshpaiôia</i> .
<i>Nijodé</i> , a twin,	“ <i>nijodéiag</i> .
<i>Nissaié</i> , my older brother,	“ <i>nissaiéiag</i> .
<i>Nimissé</i> , my older sister,	“ <i>nimisséiag</i> .
<i>Nindângoshe</i> , my cousin.	“ <i>nindângosheiag</i> .
<i>Mindimôie</i> , an old woman,	“ <i>mindimôieiag</i> .
5. <i>jig</i> .	
<i>Swânganamiâd</i> , a good Christian,	pl. <i>swânganamiâdjig</i> .
<i>Mékisiniked</i> , shoemaker,	“ <i>mékisinikedjig</i> .
<i>Bewâbikoked</i> , a miner,	“ <i>bewâbikokedjig</i> .
<i>Wedâked</i> , steersman,	“ <i>wedâkedjig</i> .
<i>Bebâmadisid</i> , traveller,	“ <i>bebâmadisidjig</i> .
<i>Netâ-nagamod</i> , a singer,	“ <i>netâ-nagamodjig</i> .
<i>Kekinoamâged</i> , teacher,	“ <i>kekinoamâgedjig</i> .

Remark. The substantives of this number, with innumerable others of this description, are also *partieiples*. It must be observed that the termination *jig* in the plural of these words is only a corruption, which is established now, and must remain. Properly it ought to be *ig*, as above, No. 3. We ought to say: *Swânganamiadig*, *mékisinikedig*, *bewâbikokedig*, etc. The Indians of Grand Portage, Fort William, and other places north of Lake Superior, have conserved this genuine pronunciation.

6. *og.*

<i>Wâbos</i> , a rabbit,	pl. <i>wabôsog.</i>
<i>Gîsiss</i> , sun, moon, month,	“ <i>gisissog.</i>
<i>Akîk</i> , kettle,	“ <i>akikog.</i>
<i>Mitig</i> , tree,	“ <i>mitigog.</i>
<i>Mons</i> , moose,	“ <i>monsoog.</i>
<i>Anâng</i> , a star,	“ <i>anângog.</i>
<i>Nabâgissag</i> , a board,	“ <i>nabâgissagog.</i>
<i>Enamiâssig</i> , pagan,	“ <i>enamiâssigog.</i>
<i>Enokîssig</i> , idler, sluggard,	“ <i>enokîssigog.</i>
<i>Mênikwessig</i> , a sober person,	“ <i>mênikwêssigog.</i>

7. *wag.*

<i>Înîni</i> , man,	pl. <i>ininiwag.</i>
<i>Ikwé</i> , woman,	“ <i>ikwewag.</i>
<i>Amîk</i> , beaver,	“ <i>amîkwag.</i>
<i>Pijîki</i> , ox, cow,	“ <i>pijîkiwag.</i>
<i>Namé</i> , a sturgeon,	“ <i>naméwag.</i>
<i>Atîk</i> , a rein-deer,	“ <i>atîkwag.</i>
<i>Mîgîsi</i> , eagle,	“ <i>mîgîsiwag.</i>
<i>Wanagék</i> , bark,	“ <i>wanagékweg.</i>
<i>Atîkamég</i> , white fish,	“ <i>atîkamégweg.</i>
<i>Jîngwâk</i> , pine tree,	“ <i>jîngwâkwag.</i>
<i>Biné</i> , a partridge,	“ <i>binéwag.</i>
<i>Wawâshkeshi</i> , deer,	“ <i>wawâshkeshiwag.</i>
<i>Anjeni</i> , angel,	“ <i>anjeniwag</i> ; (also <i>anjenig.</i>)
<i>Wemîtigoji</i> , Frenchman,	“ <i>wemîtigojiwag.</i>

8. *n.*

<i>Abwî</i> , a paddle,	pl. <i>abwîn.</i>
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Ancí, a ball, bullet,
Aii..., thing....,

9. *an*.

Wadjiw, mountain,
Omôdai, bottle,
Kitigân, garden, field,
Nisíd, my foot,
Sakâon, a cane,
Tchimân, a canoe,
Nábikwân, vessel,
Jimâgan, a lance,
Apâbiwin, chair, bench,
Masinâigan, book, paper,

10. *in*.

Anít, fish-spear,
Abâj, a lodge-pole,
Nagwéiab, rainbow,
Mitígwab, a bow,

11. *on*.

Gijigad, day,
Tibikad, night,
Anamiewigamig, church,
Aninâtig, maple-tree,
Wâwan, egg,
Wâgâkwad, axe,
Makak, box,

12. *wan*.

Sibi, river,
Maskkiki, medicine,
Odéna, village, town,
Wâbashkiki, swamp,

“ *awin*.

“ *ain*.

pl. *wadjíwan*.

“ *omôdaian*.

“ *kitigânun*.

“ *nisidan*.

“ *sakâonan*.

“ *tchimânan*.

“ *nábikwanan*.

“ *jimâganan*.

“ *apâbiwinan*.

“ *masinâiganan*.

“ *anitin*.

“ *abâjin*.

“ *nagwéiabin*.

“ *mitigwâbin*.

pl. *gijigadon*.

“ *tibikadon*.

“ *anamiewigamigon*.

“ *aninâtigon*,

“ *wâwanon*.

“ *wâgâkwadon*.

“ *makakon*.

pl. *sibíwan*.

“ *maskkikiwan*.

“ *odenawan*.

“ *wâbashkikiwan*.

By considering this great variety of terminations of the plural, you will perceive that there is no general rule to be established for its formation. It must be learned from usage. (See *Remark 1*, in the beginning of Chapter III, in regard to the *mutative vowel*.)

To facilitate the study of the Otchipwe language also in this respect, I have marked in the Dictionary the plural of all the substantives of this language, which are susceptible of it.

FORMATION OF SUBSTANTIVES.

The Otchipwe language is a language of verbs. Verbs are more frequently used than substantives. Where other languages will employ a substantive, the Otchipwe language uses a verb. Substantives are often changed into verbs, as are also other parts of speech; and from verbs many substantives are formed. There are some *invariable Rules* for this formation, which you will find explained here. You will better understand these rules after the perusal of the long Chapter of Verbs; but we must put them here, because they belong to the Chapter of Substantives.

RULES FOR THE FORMATION OF SUBSTANTIVES.

RULE 1. By adding the syllable *win* to the third person singular, present, indicative, affirmative form, of a verb belonging to the I. Conjugation, you will have its substantive.

EXAMPLES.

<i>Ojibiige</i> , he writes;	<i>ojibiigewin</i> , writing.
<i>Jawendjige</i> , he is charitable;	<i>Jawendjigewin</i> , charity, grace.
<i>Dibaamâge</i> , he pays;	<i>dibaamâgewin</i> , payment (<i>given</i> .)
<i>Dibâkonige</i> , he judges;	<i>dibâkonigewin</i> , judgment (<i>held, pronounced</i> .)
<i>Sâgiüwe</i> , he loves;	<i>sâgiüwewin</i> , love.
<i>Gimi</i> , he deserts;	<i>gimiwin</i> , desertion.
<i>Gimôdi</i> , he steals;	<i>gimôdiwin</i> , stealing, theft.
<i>Kitimi</i> , he is lazy;	<i>kitimiwin</i> , laziness.
<i>Anwenindiso</i> , he repents;	<i>anwenindisowin</i> , repentance.
<i>Gigito</i> , he speaks;	<i>gigitowin</i> , speaking, discourse.

RULE 2. By changing the last syllable, *wag*, of the third person, plural, present, indicative, of a verb called "communicative," into *win*, you will form its substantive.

EXAMPLES.

<i>Migâdiwag</i> , they fight ;	<i>migâdiwin</i> , fighting, war.
<i>Dibaamâdiwag</i> , they are paid together ;	<i>dibaamâdiwin</i> , a general payment.
<i>Gikândiwag</i> , they quarrel ;	<i>Gikândiwin</i> , quarrel.
<i>Ganôndiwag</i> , they speak to each other ;	<i>ganôndiwin</i> , conversation.
<i>Jingenindiwag</i> , they hate each other ;	<i>jingenindiwin</i> , hatred.

RULE 3. Add to the first person, singular, present, passive voice, of a verb belonging to the IV Conjugation, the syllable *win*, and you will have its substantive.

EXAMPLES.

<i>Nin dibaamâgo</i> , I am paid ;	<i>dibaamâgowin</i> , payment (received.)
<i>Nin dibâkonigo</i> , I am judged ;	<i>dibâkonigowin</i> , judgment (undergone.)
<i>Nin kikinoamâgo</i> , I am taught ;	<i>kikinoamâgowin</i> , instruction (received.)
<i>Nin minigo</i> , I am given ;	<i>minigowin</i> , gift (received.)

RULE 4. Change the final *g* of the third person, plural, present, indicative, of the verbs belonging to the II and III Conjugations into *win*, and you will have their substantives.

EXAMPLES.

<i>Dôdamog</i> , they do ;	<i>dôdamowin</i> , doing, action.
<i>Kashkendamog</i> , they are sad ;	<i>kashkendamowin</i> , sadness, sorrow.
<i>Segendamog</i> , they are afraid ;	<i>segendamowin</i> , fear.
<i>Ozâmidonog</i> , they speak too much ;	<i>osâmidonowin</i> , too much speaking.

RULE 5. Add the syllable *win* to the third person, singular, present, indicative, negative form, ending in *i*, of the verbs of the first three Conjugations, and you will have their substantives.

EXAMPLES.

Kawin minikwessi, he does not drink ; *minikwessiwin*, temperance.
Kawin nitâ-gigitossi, he cannot speak ; *nitâ-gigitossiwin*, dumbness.
Kawin babâmitansi, he does not obey ; *babamitansiwin*, disobedience.

RULE 6. Change the final *e* of the verbs ending in *ige* or *djige*, into *an*, and you will form names of *tools, implements*, etc.

EXAMPLES.

Nin pakiteige, I strike ; *pakiteigan*, hammer.
Nin tchigataigé, I sweep ; *tchigataigan*, broom.
Nin tchigigaige, I square timber ; *tchigigaigan*, broad axe.
Nin kishkîbodjige, I saw (across.) *kishkîbodjigan*, hand-saw or log-saw.
Nin tâshkîbodjige, I saw (along.) *tâshkîbodjigan*, pit-saw or a saw-mill.
Nin môkodjige, I am cutting wood (with a knife.) *môkodjigan*, plane, drawing-knife.
Nin bissibôdjige, I grind ; *bissibôdjigan*, corn-mill.

RULE 7. Change the final *e* of the verbs called “ *Working Verbs*,” (which you will find in the article: “ *Formation of Verbs*,” after all the Conjugations ;) change this *e* in *an*, and you will form substantives denoting the *place* where the work signified by the working verb, is going on.

EXAMPLES.

- Nind akakanjéke*, * I burn coal ; *akakanjékan*, the place where a coal pit is burning, or has been so.
- Nin jomináboke*, I make wine ; *jominábokan*, the place where they make wine, (vineyard.)
- Nin sisibákwadoke*, I make sugar ; *sisibákwadokan*, sugar-camp, sugar-bush.
- Nin biwábikoke*, I make (produce) iron ; *biwábikokan*, the place where they produce iron, an iron-mine.
- Nin miskwábikoke*, I make (produce) copper ; *miskwábikokan*, a copper-mine.

RULE 8. Some verbs of the IV Conj. form *animate* substantives by adding *gan* to the first person singular.

EXAMPLES.

- Nind inawema*, he is a relation of mine. *nind inawemagan*, my relative.
- Nin widigema*, I am married to him, (her.) *nin widigemagan*, my husband, (wife.)
- Nin widjiwa*, I accompany him, (her.) *nin widjiwagan*, my companion.

Remark. In regard to the substantives formed according to the *first* and *third* of the above rules, you will please to bear in mind, that those which have *e* before the end-syllable *win*, signify an action *done* or *doing* ; and those that have *o* before *win*, mark the effect *received* from an action. It is important to mind this difference. In English there is no difference in the words of both kinds, (as you will see in the following examples,) but in the Ochipwe language the difference is material.

* The letter *n* is scarcely heard in this word.

EXAMPLES.

<i>Nin dibaamâgewin</i> , my pay- ment, (<i>made</i> by me ;)	<i>nin dibaamâgowin</i> , my pay- ment, (<i>received</i> by me.)
<i>Ki dibâkonigewin</i> , thy judg- ment, (<i>made</i> by thee ;)	<i>ki dibâkonigowin</i> , thy judg- ment, (<i>undergone</i> by thee.)
<i>O kikinoamâgewin</i> , his instruc- tion, (<i>given</i> by him ;)	<i>O kikinoamâgowin</i> , his instruc- tion, (<i>received</i> by him.)
<i>Nin windamâgewin</i> , my report, narration, (<i>given</i> by me ;)	<i>nin windamâgowin</i> , my report, narration, (<i>heard</i> by me.)
<i>Ki gâssiamâgewin</i> , thy remis- sion, (<i>granted</i> by thee ;)	<i>ki gâssiamâgowin</i> , thy remis- sion, (<i>received</i> by thee.)
<i>O pakiteigewin</i> , his beating, (<i>done</i> by him ;)	<i>O pakiteigowin</i> , his beating, (<i>received</i> by him.)

And a great number of other words of this description, which are not all in the Dictionary, because they can be easily obtained, from the respective verbs, by the learner himself.

FORMATION OF TERMS OF CONTEMPT.

There is yet another formation, or rather *transformation*, of substantives, which must be mentioned in the Otchipwe Grammar.

By adding one of the syllable, *ish*, *osh*, or *wish*, to a substantive, they transform it into an expression of *contempt*.

Here are the *Rules* for this transformation.

RULE 1. The *animate* substantives that make their plural by adding *ag*, *ig*, or *iag* ; and the *inanimate* that form the plural by adding *an*, or *in* ; take *ish* for the case of contempt.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Kiwisens</i> , a boy ;	<i>kwiwisensag</i> ,	<i>kwiwisensish</i> , a bad boy.
<i>Ikwesens</i> , a girl ;	<i>ikwesensag</i> ,	<i>ikwesensish</i> , a bad girl.

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Ninidjaniss</i> , my child ;	<i>ninidjanissag</i> ,	<i>ninidjanissish</i> , my bad child.
<i>Assâb</i> , a net ;	<i>assâbig</i> ,	<i>assabish</i> , an old net.
<i>Assin</i> , a stone ;	<i>assinig</i> ,	<i>assinish</i> , a bad, unfit stone.
<i>Abinodji</i> , a child ;	<i>abinodjiag</i> ,	<i>abinodjiish</i> , a bad child.
<i>Akivesi</i> , an old man ;	<i>akivesiag</i> ,	<i>akivesiish</i> , a bad old man.
<i>Môkoman</i> , a knife ;	<i>mokomanan</i> ,	<i>mokomanish</i> , a bad knife.
<i>Mojwâgan</i> , scissors ;	<i>mojwaganan</i> ,	<i>mojwaganish</i> , bad scissors.
<i>Mitigwab</i> , a bow ;	<i>mitigwabin</i> ,	<i>mitigwabish</i> , a bad old bow.
<i>Anit</i> , a spear ;	<i>anitin</i> ,	<i>anitish</i> , a bad, unfit spear.

RULE 2. The *animate* substantives that form their plural by adding *og*, or *wag*, (when these latter terminate in a *consonant* in the singular,) and the *inanimate* that make their plural in *on*, take *osh* for the case of contempt.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Nabagissag</i> , a board ;	<i>nabagissagog</i> ,	<i>nabagissagosh</i> , a bad rotten board.
<i>Mitig</i> , a tree ;	<i>mitigog</i> ,	<i>mitigosh</i> , a bad tree.
<i>Akik</i> , a kettle ;	<i>akikog</i> ,	<i>akikosh</i> , a bad old kettle.
<i>Anang</i> , a star ;	<i>anangog</i> ,	<i>anangosh</i> , a bad star.
<i>Amik</i> , beaver ;	<i>amikwag</i> ,	<i>amikosh</i> , a bad beaver.
<i>Jingwak</i> , pine ;	<i>jingwakwag</i> ,	<i>jingwakosh</i> , a bad pine.

<i>Substantives.</i>	<i>Plural.</i>	<i>Contempt.</i>
<i>Gag</i> , a porcupine ;	<i>'gagwag</i> ,	<i>gagosh</i> , a bad porcupine.
<i>Nishkinjig</i> , my eye ;	<i>nishkinjigon</i> ,	<i>nishkinjigosh</i> , my bad eye.
<i>Makâk</i> , a box ;	<i>makakon</i> ,	<i>makakosh</i> , a bad box.
<i>Wâwan</i> , an egg ;	<i>wawanon</i> ,	<i>wawanosh</i> , a bad spoiled egg.

RULE 3. The *animate* substantives that make their plural by adding *g*, or *wag*, (when these latter terminate in a *vowel* in the singular ;) and the *inanimate* that form the plural by adding *wan* ; take *wish* for the case of contempt.

EXAMPLES.

<i>Substantives.</i>	<i>Plural</i>	<i>Contempt.</i>
<i>Ogima</i> , a chief ;	<i>ogimag</i> ,	<i>ogimawish</i> , a bad chief.
<i>Wemitigojikwe</i> , Frenchwoman ;	<i>wemitigojik- weg</i> ,	<i>wemitigojikwe- wish</i> , a bad Frenchwoman.
<i>Anishinabe</i> , Indian ;	<i>anishinabeg</i> ,	<i>anishinabewish</i> , a bad Indian.
<i>Inini</i> , a man ;	<i>ininiwag</i> ,	<i>ininiwish</i> , a bad, wicked man.
<i>Pijiki</i> , an ox ;	<i>pijikiwag</i> ,	<i>pijikiwish</i> , a bad ox.
<i>Sibi</i> , a river ;	<i>sibivan</i> ,	<i>sibiwish</i> , a bad river.
<i>Odena</i> , a village ;	<i>odenawan</i> ,	<i>odenawish</i> , a bad village.

Remark 1. In the first three words of the above examples, viz : *Kwiwisensish*, *ikwesensish*, *ninidjanissish* ; and in the *diminutives*, which all end in *sish*, when expressing contempt, this *sish* is pronounced *shish*. But nevertheless we must grammatically

take it for *sish*. The pronunciation *shish* is only a corruption. So also, for instance, will a common speaker of the English language pronounce, *shaysh she*; but it ought to be, *says she*. And Canadians will say, *Il va chécher*, (it will dry;) instead of saying, *Il va sécher*.

Remark 2. The plural of all the *animate* substantives indicating contempt, is invariably formed by adding *ag* to the singular; and the plural of the *inanimate* by adding *an*. F. i., *Kwiwisensish*, *kwiwisensishag*. *Mitigosh*, *mitigoshag*. *Ininiwish*, *ininiwishag*. *Mokomanish*, *mokomanishan*. *Makakosh*, *makakoshan*. *Sibiwish*, *Sibiwishan*, etc.

Remark 3. There are a few *inanimate* substantives denoting contempt, which make an exception from the above *Rule 1*. They take *ash*, instead of *ish*; as, *nisid*, my foot; pl. *nisidan*; *nisidash*, my bad foot. *Nibid*, my tooth; pl. *nibidan*; *nibidash*, my bad tooth. *Mashkimod*, a bag; pl. *mashkimodan*; *mashkimodash*, a bad bag; etc. *Abwi*, paddle; makes *abwish*; *anwi*, a ball; *anwish*.

Remark 4. It must, however, be observed, that these terms implying contempt, are not always intended, nor taken, for contempt. They are sometimes expressions of *humility*, and at other times they are *caressing* terms.

So, for instance, an Indian speaking to you, will mention all that belongs to him, in those terms denoting contempt; but only by modesty and humility. He will call his wife, *nin min-dimoemish*; his children, *ninidjanissishag*; his lodge or house, *nin wigwamish*; his canoe, *nin tchimanish*; his luggage, *nind aïmishan*, etc.

And a squaw, for instance, caressing her little son, will say: *Ningwissensish!* *ningwissensish!* (*ningwissens*, signifies, my little son.) And caressing her little daughter she will repeat: *Nindanissensish!* *nindanissensish!* (*nindanissens*, means: my little daughter.)

FORMATION OF DIMINUTIVE SUBSTANTIVES.

* The Ojibwe language is very rich in diminutive substantives. They are formed from common substantives by the annexation of six different terminations. These terminations are : *s, ns, ens, ins, ons, ens.*

Here are the *Rules* for the formation of the diminutives.

RULE 1. The termination *s* is attached to substantives, *animate* and *inanimate*, that end in *gan*, without an accent ; (if *gan* has an accent, the substantive belongs to *Rule 3*, as, *Kitigân, kitigâns.*) The *animate* make their plural in *ag*, the *inanimate* in *an*.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Masinitchigan</i> , image ;	<i>masinitchiganag</i> ;	<i>masinitchigans</i> , a little image.
<i>Opwâgan</i> , a pipe ;	<i>opwaganag</i> ;	<i>opwagans</i> , a small pipe.
<i>Botâgan</i> , a stamp ;	<i>botaganag</i> ;	<i>botagans</i> , a small stamp.
<i>Bîminigan</i> , an auger ;	<i>bîminiganan</i> ;	<i>bîminigans</i> , a gimlet.
<i>Masinâigan</i> , a book ;	<i>masinaiganan</i> ;	<i>masinaigans</i> , a small book.
<i>Kijapikisigan</i> , a stove ;	<i>kijapikisiganan</i> ;	<i>kijapikisigans</i> , a small stove.

RULE 2. The termination *ns* is added to the *animate* substantives that form their plural by adding *g, iag*, or *wag*, (when these latter terminate in a *vowel* in the singular) ; and to the *inanimate* that add *n* for the plural.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Ogimâ</i> , a chief;	<i>ogimâg</i> ;	<i>ogimâns</i> , a small or young chief.
<i>Makwâ</i> , a bear ;	<i>Makwag</i> ;	<i>makwâns</i> , (pron. <i>mâkons</i>), a young bear.
<i>Wissakodekwe</i> , a half-breed woman ;	<i>wissakodekweg</i> ;	<i>wissakodekwens</i> , a young half-breed woman.
<i>Oshkinawe</i> , a young man ;	<i>oshkinaweg</i> ;	<i>oshkinawens</i> , a small young man.
<i>Nishime</i> , my younger brother ;	<i>Nishimeiaq</i> ;	<i>nishimens</i> , my small young br. or sister.
<i>Pakaâkwé</i> , a hen ;	<i>pakaakwéiaq</i> ;	<i>pakaakwens</i> , chicken.
<i>Pijiki</i> , an ox, or cow ;	<i>pijikiwag</i> ;	<i>pijikins</i> , a calf.
<i>Migisi</i> , an eagle ;	<i>migisiwag</i> ;	<i>migisins</i> , a young eagle.
<i>Wemitigoji</i> , a Frenchman ;	<i>Wemitigojiwag</i> ;	<i>Wemitigojins</i> , a young Frenchman.
<i>Abwi</i> , a paddle ;	<i>abwin</i> ;	<i>abwins</i> , a small paddle.
<i>Anwi</i> , a ball ;	<i>anwin</i> ;	<i>anwins</i> , a small ball, shot.

RULE 3. The termination *ens* is annexed to those *animate* substantives that form their plural by adding *ag* ; and those *inanimate* that add *an* in the plural ; except the animate and inanimate substantives ending in the singular in *gan*, without an accent, which belong to *Rule 1*, as above.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Jâganash</i> , an Englishman ;	<i>Jâganashag</i> ;	<i>Jâganashens</i> , a little Englishman.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Kokosh</i> , a pig ;	<i>kokoshag</i> ;	<i>kokoshens</i> , a young pig.
<i>Mîgwan</i> , a pen, feather ;	<i>mîgwanag</i> ;	<i>mîgwanens</i> , a small feather.
<i>Kitigân</i> , a field ;	<i>kitigânan</i> ;	<i>kitigânens</i> , a garden.
<i>Mitchikân</i> , a fence ;	<i>mitchikanan</i> ;	<i>mitchikanens</i> , a small fence.
<i>Bodawân</i> , a chimney ;	<i>bodawânan</i> ;	<i>bodawanens</i> , a small chimney.

RULE 4. The termination *ins* is attached to the *animate* substantives that make their plural in *ig* ; and to the *inanimate* that make it in *in*.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Assin</i> , a stone ;	<i>assinig</i> ;	<i>assinins</i> , a little stone.
<i>Assab</i> , a net ;	<i>assabig</i> ;	<i>assabins</i> , a small net.
<i>Opin</i> , a potatoe ;	<i>opiniig</i> ;	<i>opinins</i> , a small potatoe.
<i>Abâj</i> ,* a lodge-pole ;	<i>abajin</i> ;	<i>abajins</i> , a small lodge-pole.
<i>Anit</i> , a spear ;	<i>anitin</i> ;	<i>anitins</i> , a little spear.

RULE 5. The termination *ons* is added to the *animate* substantives that form their plural by adding *og*, or *wag* (when these latter terminate in a *consonant* in the singular,) and to the *inanimate* that make the plural in *on*.

EXAMPLES.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Anâng</i> , a star ;	<i>anangog</i> ;	<i>anangons</i> , a small star (asterisk.)
<i>Akik</i> , a kettle ;	<i>akikog</i> ;	<i>akikons</i> , a small kettle.
<i>Ginebig</i> , a serpent, snake ;	<i>ginebigog</i> ;	<i>ginebigons</i> , a young snake.

<i>Substantives.</i>	<i>Plural.</i>	<i>Diminutives.</i>
<i>Jingwák</i> , a pine-tree ;	<i>jingwakway</i> ;	<i>jingwakons</i> , a young pine-tree.
<i>Atík</i> , a rein-deer ;	<i>atikway</i> ;	<i>atikons</i> , a young rein-deer.
<i>Ajibik</i> , a rock ;	<i>ajibikon</i> ;	<i>ajibikons</i> , a small rock.
<i>Wagakwad</i> , an axe ;	<i>wagakwadon</i> ;	<i>wagakwadons</i> , a small axe.
<i>Makak</i> , a box ;	<i>makakon</i> ;	<i>makakons</i> , a small box.

RULE 6. The termination *wens* is attached to the *inanimate* substantives which make their plural by adding *wan* ; as, *odena*, a village ; *odenawan* ; *odenawens*, a small village, etc. For the *plural* of the diminutives, see pages 17 and 20.

OF THE CASES OF SUBSTANTIVES.

Case, in the grammatical language, is the position or state of a substantive, with regard to other words in the same sentence.

The Otchipwe substantives have *four* cases, viz : the *Nominative*, *Possessive*, *Objective*, and *Vocative*.

The *Nominative* denotes simply the name of a person or thing, or the subject of the verb. Examples of the nominative case are all the substantives of the Dictionary, from the first to the last.

The *Objective* denotes the object of some action or relation. It does not differ from the nominative in its construction, except in the third person of the personal pronouns, where the nominative is *win*, *winawa*, he, she, it, they ; and the objective is *o*, him, her, it, them.

The *Possessive* expresses the relation of property or possession. This possessive case is expressed in Otchipwe by putting *o* or *od* between the two substantives, of which one corresponds to the English nominative, and the other to the possessive. The position of the two substantives is the same as in English ; the possessive comes first, and then the nominative ; and instead of the letter *s* with an apostrophe before it, which is put in English between the possessive and the nominative, we put in Otchipwe

o or *od*, (which properly signifies *his* or *her*.) We put *o* before nominatives that begin with a consonant, and *od* before those that begin with a vowel. But sometimes this *o* is inseparably connected with the possessive, and sometimes changed into *w*. (This will be better understood after the study of the possessive pronoun.)

EXAMPLES OF THE POSSESSIVE CASE.

Nin gi-bidon John o masinaigan, I have brought John's book.

Anindi noss o sakaon ? where is my father's cane ?

Ki widigémagán od inawémagáwan, thy wife's relatives.

Nin wi-gishpínadon kissaie o wakáigan, I will buy thy brother's house.

Meno-ijíwébisid inini od inéndamowinan, a good man's thoughts.

Kitchi ogimá ogwissan gi-nibowan, the King's son is dead.

Kikinoamágewinini wíwan ákosíwan, the school teacher's wife is sick.

Nissaie o tchimân, my brother's canoe. *Kimisse od anakan*, thy sister's mat. *Noss od assabin*, my father's nets.

Aw inini ójisheian, that man's grand children.

The *Vocative* is used in calling persons or other objects. It is double, *singular* and *plural*.

The vocative in the *singular* number is only employed in calling proper names, or terms of relationship. Other substantives are not susceptible of this vocative; or rather, their vocative is like the nominative. They undergo no change in the vocative.

I. RULES FOR THE FORMATION OF THE VOCATIVE SINGULAR.

RULE 1. Proper names of women, ending in *kwe*, reject the two last letters, *w* and *e*, to form the vocative. F. i. *Gijigokwe*, voc. *Gijigok !*—*Windigokwe*, voc. *Windigok !* *Ogákwe*, voc. *Ogák !*—*Nodinokwe*, voc. *Nodinok !* *Otawákwe*, voc. *Otawak !*

RULE 2. The proper names of men and women, ending in a vowel, cut off this vowel for the vocative. F. i. *Nijóde*, voc. *Nijód !*—*Abinodji* voc. *Abinódj*.

RULE 3. Terms of relationship, ending in a *vowel*, reject this vowel, to form the vocative. *F. i. Nita*, my brother-in-law! voc. *nit!*—*Nijishé*, my uncle, (my *mother's* brother,) voc. *nijish!*—*Ninoshé* (or *ninwishe*), my aunt, (my *mother's* sister,) voc. *ninôsh!* or *niuwish!*—*Ningû*, my mother, voc. *ning!*; (They say more commonly, *ninge!*)

Exceptions.—*Nimishôme*, my uncle, (my *father's* brother,) makes *nimishô!*—*Nindângwe*, my sister-in-law, or my friend, (a female speaking to a female,) does not change in the vocative, *nindângwe!*—*Nidji*, my friend, (a male speaking to a male,) makes likewise *nidji!*

For the terms of relationship, ending in a *consonant*, there is no general rule for the formation of the vocative. Some of them make their vocative like the nominative; as *Ningwiss*, my son, voc. *ningwiss!*—*Nindâniss*, my daughter, voc. *nindâniss!*—*Ninidjaniss*, my child, voc. *ninidjaniss!* *Nikâniss*, my brother, my friend, voc. *nikâniss!*—*Ninsigoss*, my aunt, (my *father's* sister,) voc. *ninsigoss!*—*Nindôjim*, my step-son, voc. *nindôjim!*—Some of these terms form the vocative in a peculiar manner; as: *Nimishômmiss*, my grand-father, voc. *nimishô!*—*Nokomiss*, my grand-mother, voc. *nôko!*—*Noss*, my father, voc. *nosse!*—(The Indians of Grand Portage, Fort William, and other places in the north, say *noss!* instead of *nosse!*)

The vocative in the *plural* number is used for substantives *animate* and *inanimate*, after the following rules.

II. RULES FOR THE FORMATION OF THE VOCATIVE PLURAL.

a. For animate substantives.

RULE 1. Substantives ending in *â, é, î, ô*, add *idog* for the vocative. *F. i. Akiwesi*, an old man, voc. *akiwésiidog!*—*Abinôdjî*, a child, voc. *abinôdjîidog!*—*Gigô*, a fish, voc. *gigôidog!*—*Pakaâkwé*, a cock, voc. *pakaâkwéidog!*

RULE 2. Substantives ending in the plural in *ag* or *wag*, change *ag* into *idog*, to form the vocative, *F. i. Nind inawemaganag*, my relations, voc. *nind inawemaganidog!*—*Jimaganishag*,

soldiers, voc. *jimâganishidog*!—*Kwewisensag*, boys, voc. *kwi-wisensidog*!—*Ikwesensag*, girls, voc. *ikwesensidog*!—*hini-wag*, men, voc. *ininiwidog*!—*Ikwe-wag*, women, voc. *ikwe-widog*!—*Pijiki-wag*, oxen, voc. *pijiki-widog*!

RULE 3. Substantives ending in the plural in *g*, *ig*, or *og*, change the final *g* into *dog*. F. i. *Anishinâbeg*, Indians, voc. *Anishinâ-bedog*!—*Ogimâg*, chiefs, voc. *ogimâdog*! *Anângog*, stars, voc. *anângogodog*!—*Wabosog*, rabbits, voc. *wabosodog*!—*Opinig*, potatoes, voc. *opinidog*!—*Assabig*, nets, voc. *assabidog*!

RULE 4. Substantives with possessive pronouns change their last syllable *nig* into *dog*. F. i. *Nind ôgimaminanig*, our chiefs, voc. *nind ôgimaminadog*!—*Nikânissinanig*, our friends, our brethren, voc. *nikânissinadog*!—*Nin widjivâganinanig*, our companions, voc. *nin widjivâganinadog*!—*Nind inawemaganinanig*, our relations, voc. *nind inawemaganinadog*!

b. For inanimate substantives.

Inanimate substantives have a proper vocative plural in the rhetorical figure of Apostrophe, where inanimate objects are addressed like animate beings. There are two rules for the formation of this vocative.

RULE 1. Inanimate substantives ending in the plural in *an*, change this *an* into *idog*, to form the vocative plural. F. i., *Masinâiganan*, books; voc. *masinâiganidog*! *Matchi bimâdisiwinan*, bad lives, (bad habits;) vocative, *matchi bimâdisiwinidog*!

RULE 2. Inanimate substantives ending in the plural in *in* or *on*, change their final *n* into *dog*. F. i., *Mitigwâbin*, bows; voc. *mitigwâbidog*! *Nagweibin*, rainbows; voc. *nagweibidog*! *Otchibikon*, roots; voc. *otchibikodog*!

Remark. Substantives which are at the same time *participles*, form their vocative, singular and plural, according to the paradigms of the different Conjugations, (as you will see in the Chap-

ter of Verbs.) F. i., *Enamiad*, a christian; voc. *enamiaian!* christian! *enamiaeg!* ye christians! *Enamiassig*, a pagan! voc. *enamiassiwan!* pagan! *enamiassiweg!* ye pagans!

CHAPTER II.

OF PRONOUNS.

A *Pronoun*, as denoted by its very appellation, is a word used for a noun, or instead of a noun or substantive, to avoid the too frequent repetition of the same word. This is the reason why it follows here immediately after the *substantive*. And it is ordinarily placed immediately before the verb in the sentence. This is the reason why it precedes immediately the *verb* in this Grammar.

There are five distinct sorts or classes of pronouns in the Otchipwe Grammar, viz: *Personal*, *Possessive*, *Demonstrative*, *Interrogative*, and *Indefinite* pronouns. We shall now consider each of these different classes of pronouns, respecting their inflections and peculiar use.

1. PERSONAL PRONOUNS.

Personal Pronouns are those which designate the three persons; the *first* person, or the speaker; the *second* person, or the one spoken to; the *third* person, that is, the person or thing spoken of.

SCHEME OF THE PERSONAL PRONOUNS.

First person:	{	sing.	<i>nin</i> , I, me,	}	we, us,
	{	plur.	{ <i>nin</i> , or <i>ki</i> , <i>ninawind</i> , or <i>kinawind</i> ,		
Sec. person:	{	sing.	<i>ki</i> , or <i>kin</i> , thou, thee,		
	{	plur.	<i>kinawa</i> , <i>ki</i> , you,		
Thd person:	{	sing.	<i>win</i> , he, she, it,	}	<i>o</i> , him, her, it, them, (<i>objective case</i> .)
	{	plur.	<i>winawa</i> , they,		

Remark 1. To the pronouns *nin* and *ki*, a euphonical *d* is attached, when the following verb commences with a vowel ; as, *nind ija*, I go ; *kid anoki*, thou workest ; *nind inendamin*, we think ; *kid inōwa*, you tell him, etc.

There are analogous cases of such euphonical letters also in other languages. In French the letter *t* is inserted between the verb and pronoun in some instances to avoid a cacophonical accumulation of vowels ; as, *y en a-t-il ? aime-t-on ?* etc. There is another analogy to our case in the Italian language. When the conjunctions *e* and *o*, and the preposition *a* are followed by a word beginning with a vowel, a euphonical *d* is attached to them ; as *voi ed io stesso ; io od ogni altro ; ad un certo passo....*, etc. There are also in the Chapter of Verbs some such interpositions of the euphonical *d*, (*od, ged-, gad-*)

It must, however, be observed, that this *d*, although generally used, may also sometimes be omitted. We may say : *Mi ge-ijiwebak*, instead of *mi ged-ijiwebak*, so it will happen. *Mi ge-ing*, so it will be, or be it so. *Mi aw ge-ijad*, this one will go. In the *Otawa* dialect the euphonical *d* is more frequently omitted than in the *Otchipwe*.

As we are speaking of euphonical letters, we must mention one more, which is used in this language. It is the letter *i*, which is sometimes prefixed to the particles *go*, *ko*, *na*, and *sa*, and to the conjunctions *dash* and *gaie*, when the word preceding them, ends in a consonant, to avoid a disagreeable crowd of consonants ; as, *win igo*, he himself, *od inan iko*, he uses to tell him ; *ki nondaw ina ?* dost thou ; hear me ? *ki kikendass isa*, thou art learned ; *nongom idash*, but now ; *nin igaie*, I also. But it must again be observed, that the interposition of this euphonical *i* is not absolutely necessary ; and I remarked among the Indians, that it is more usual in some places than in others ; and more frequently employed by old grave speakers than by young folks. It is also more frequently used in speaking than in writing. Be it finally remarked, that the same vowel is again used in Italian, to prevent a crowd of consonants.

Remark 2. The first person in the plural, *we*, is expressed in Otchipwe by *nin* or *ki*, by *ninawind* or *kinawind*.—*Nin* or *ki* is employed in the immediate connexion with the verb ; as, *nin nagamômin*, we sing ; *ki pisindamin*, we listen. But when the pronoun is not connected with the verb, *ninawind* or *kinawind* is employed for *we* ; as, *awénenag igiw négamodjig ? Ninawdin sa*. Who are those that sing ? We do. *Awénenag igiw pésindangig ? Kinawind sa*. Who are those that listen. We do.

Remark 3. Although the pronouns *nin* and *ki*, *ninawind* and *kinawind*, all signify *we*, the difference between *nin* and *ki*, and between *ninawind* and *kinawind*, is material, and must well be kept in memory, for the right use of them.

1. *Nin* or *ninawind* is employed, when those that speak, do not include in their number the person or persons whom they speak to. F. i., *nin nagamomin*, we sing, (we that speak now, not the person or persons to whom we speak.) And likewise *ninawind*, that is, we only that speak, not the person or persons spoken to.

2. *Ki* or *kinawind* is used, when those that speak, include in their number the person or persons to whom they speak. F. i., *ki pisindamin*, we listen, (we that speak, and the person or persons to whom we speak.) And so also *kinawind*, we altogether, those that speak, and those that are spoken to.

Nota bene. Please mind well this difference between *nin* and *ki*, *ninawind* and *kinawind*. You will have to make use of it throughout this Grammar.

Remark 4. The Otchipwe language, like all other primitive and ancient languages, does not use the second person *plural* in addressing a person to whom respect is shown ; the second person *singular* is invariably employed, may the person addressed be on the lowest or highest degree of respectability. You have seen this already in many of the preceding examples. In English such addresses sound rather rough and unusual, (except among Quakers.) But in order to give exactly the meaning of the Otchipwe phrases in English, I always retain the second person singular also in English. Be it generally remarked here,

that the *English* portion of all the examples of this Grammar could be much better than it is, but I try to accommodate the translation as much as can be, to the original, in order to give to the learner a clearer understanding of the Otchipwe sentences.

II. POSSESSIVE PRONOUNS.

Possessive Pronouns are those which mark possession or property. They may be divided in two classes, viz: those that immediately precede a substantive, which we may call *conjunctive* possessive pronouns; and those that stand separated from it, which can be named *relative* possessive pronouns.

First class: Conjunctive Possessive Pronouns.

Sing.	{	<i>Nin</i> , my ;	Plur. {	<i>Nin</i> or <i>ki</i> , our ;
		<i>ki</i> , thy ;		<i>ki</i> , your ;
		<i>o</i> , his, her, its ;		<i>o</i> , their.

These pronouns are always placed *immediately before* a substantive, or before an adjective proper that may precede a substantive.

EXAMPLES.

Nin mindjikâwanag bij, bring me my gloves (mittens.)

Bisikan ki wîwakwân, put on thy hat.

Mi aw kwîwisens saiâgitod o masinaigan, this is the boy that likes his book.

Kimisse osâm o minwendan o wabamotchitchagwan, thy sister likes too much her looking-glass.

Nin sagia aw abinodji ; mi ow o wîwakwanens, I like this child ; here is its little bonnet.

Anindi nin tchimaninân ? Where is our canoe ?

Ka wîka ta-nibossiwag ki tehitchâgonanig, our souls will never die.

Anin êndashiwad ki manishtânishimûwag ? What is the number of your sheep ?

Mij ogôw kwîwisensag o masinâiganîwan, give to these boys their books.

Bataïnowan o minô dôdamowinan, his (her) good deeds are many.
Nin jingéndan nin matchi ijwébisíwin, I hate my bad conduct.
Ki gete masinaigan aion kikinoamáding kid oshkimasinaigan dash mino ganawendan, make use of thy old book at school, and take well care of thy new book.

Second class : Relative Possessive Pronouns.

Sing.	{	<i>Nin</i> , mine ; <i>kin</i> , thine ; <i>win</i> , his, hers ;	Plur.	{	<i>Ninawind</i> , or <i>kinawind</i> , <i>kinawa</i> , yours ; [ours ; <i>winawa</i> , theirs.
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These pronouns are not in immediate connexion with the substantive to which they allude, but are separated from it by one or more words, which precede or follow the substantive.

EXAMPLES.

Nin ganabatch nin môkoman ow. E, nin sa, nin nissitáwinan.

This is perhaps my knife. Yes, it is mine, I recognize it.

Kin ganabatch ki moshwem ga-mikawag. Kin sa, nind inéndam.

It is perhaps thy handkerchief I found. It is thine, I think.

Win na o pakitáigan ow ? E, win sa. Is this his (her) hammer ?

Yes it is his (hers).

Kinawa na ki wakaiganiwa ow ? Kawin ninawind. Is this your house ? No, it is not ours.

Kinawind na geget kid akîminân kakina iw ? E, kinawind sa kakina. Is that indeed all our land ? Yes, it is all ours.

Ninawind na nin tchimáinan iw ? Kawin, kinawa, nind inéndam. Is that our canoe ? No, it is yours, I think.

Winawa na od assabíwan banádisíwan ? E, winawa sa. Are their nets lost ? Yes, theirs.

Remark 1. You see by these examples, that, whenever the possessive pronoun is *not immediately before* the substantive, one of the second class is employed.

Remark 2. What has been said in the preceding number of the euphonical *d*, is to be applied to the pronouns of this number likewise. So you will say :

Nin babisikawagan, my coat ; but you will have to say, *nind anâkan*, my mat.

Ki makisin, thy shoe ; but, *kid anâgan*, thy plate.

O dôdamowin, his doing ; but, *od anamiéwin*, his religion.

Remark 3. The difference between *nin* and *kin*, ours ; *nina-wind* and *kinawind*, ours ; is the same as stated above in *Remark 3*, of the preceding number (p. 42).

The use of the Otchipwe possessive pronouns is difficult. The difficulty is not created by the pronouns themselves, which are simple ; but by the substantives that follow them.

To employ correctly these pronouns with their substantives, attention must be paid to the substantive or noun, to know whether it is *animate* or *inanimate*. (See pages 14 and 15).

We will here first consider the use of the possessive pronouns with *inanimate* substantives.

A. *Possessive Pronouns with inanimate Substantives.*

FORM I:

Singular.	{	<i>Nin tchimân</i> , my canoe, <i>ki tchiman</i> , thy canoe, <i>o tchiman</i> , his (her) canoe.
Plural.	{	<i>nin tchimannan</i> , my canoes, <i>ki tchimanan</i> , thy canoes, <i>o tchimanan</i> , his (her) canoes.
Singular.	{	<i>Nin tchimaninân</i> , } our canoe, <i>ki tchimaninân</i> , } <i>ki tchimaniwa</i> , your canoe, <i>o tchimaniwa</i> , their canoe.
Plural.	{	<i>nin tchimaninananin</i> , } our canoes, <i>ki tchimaninanini</i> , } <i>ki tchimaniwan</i> , your canoes, <i>o tchimaniwan</i> , their canoes.

After this form may be constructed all the *inanimate* substan-

tives with their possessive pronouns, that add the syllable *an* for the plural, as :

<i>Nin nabikwân</i> , my vessel.	<i>Nin mokomân</i> , my knife.
<i>Nin masinâigan</i> , my book.	<i>Nin wakâigan</i> , my house.
<i>Nishtigwân</i> , my head.	<i>Nisid</i> , my foot.
<i>Ninik</i> , my arm.	<i>Nikâd</i> , my leg.
<i>Nindôn</i> , my mouth.	<i>Nikân</i> , my bone.
<i>Nitawag</i> , my ear.	<i>Nibid</i> , my tooth.
<i>Nind apabiwin</i> , my chair.	<i>Nind adopowin</i> , my table.

Remark. In regard to the orthography of some words in this list, and of many others of this description in the following forms, it is necessary to observe, that I adopted the rule, as well for the *inanimate* as *animate* substantives, to write the possessive pronoun with its substantive in one word, *whenever* (mind this well), *whenever the substantive is such as never to be used alone, separated from its possessive pronoun.* So, for instance, *nishtigwân*, my head. The word *shtigwan* is never used in the Otchipwe language, it is no word of this language. It must always have a possessive pronoun before it, and it is inseparable from it. Of the same kind are : *Ninik*, *nindôn*, *nisid*, *nikân*, *nishkinjig*, *nîiaw*, *nîiâss*. *Noss*, *nîngâ*, *nôkomiss*, *nôjishe*, *nîta*, *nînim*, *nîssîm*, *nîshîme*, *nîssâie*, *nîdjikiwé*, *nîndângwe*, *nîngwîss*, *nîndâniss*, etc., etc.—These and other words of this kind, are never pronounced without a possessive pronoun. Why and how shall we then separate them in writing? What the most ancient usage of the language has connected, the individual writer ought not to separate.

Here is a little sub-form for this kind of substantives, with their possessive pronouns.

Singular.	{	<i>Nikân</i> , my bone, <i>kikan</i> , thy bone, <i>okan</i> , his (her) bone.
Plural.	{	<i>nikanan</i> , my bones, <i>kikanan</i> , thy bones, <i>okanan</i> , his (her) bones.

Singular.	{	<i>Nikaninân,</i>	} our bone, <i>kikaniwa,</i> your bone. <i>okaniwa,</i> their bone.
		<i>kikaninân,</i>	
		<i>kikaniwa,</i>	
		<i>okaniwa,</i>	
Plural.	{	<i>nikâninanin,</i>	} our bones. <i>kikaniwan,</i> your bones, <i>okaniwan,</i> their bones.
		<i>kikaninanin,</i>	
		<i>kikaniwan,</i>	
		<i>okaniwan,</i>	

Note. Some of these words, denoting parts of the human body, terminate in the second plural in *ananin*, as, *nisid*, my foot; *nisidananin*, our feet. Likewise *ninik*, my arm; *nikâd*, my leg; *nitâwag*, my ear; *nîbid*, my tooth. Some words of this, and of the following forms, change the possessive pronoun of the third person, *o*, into *wi*, as, *nîbid*, my tooth; *wîbid*, his tooth. And many others in other forms, *inanimate* and *animate*.

EXAMPLES.

- Nîbid nind âkosin* ; I have toothache, (pain in *one* tooth.)
Wîbidan od akosinan ; he has toothache, (pain in *more* than one tooth.)
Kakina kid âkosimîn kishtigwâninanin ; we have all headache, (we all have pain in our heads.)
Wabang ta-mâdjîâssin ki nâbikwaninan ; our vessel will leave to-morrow.
Mamitchâwan ki nâbikwaniwan ; your vessels are large.
Takwâmagad ki bimâdisiwîninan oma aking ; our life on earth is short.
Anwênindisoda, andjitoda kid ijîwêbisiwîninan, ki ga gassiamagonân dash Debêniminang ki batâdowîninanin ; let us repent and change our conduct (our life) and our Lord will blot out our sins.
Debênimiang, bouigidetawishinâm nin batâdowîninanin ; Lord, forgive us our sins.
Debêndjiged o kikéndanan kakina kid inéndamowîninanin ; the Lord knows all our thoughts.

Debenimiang, ki wābanāanan kākina nin dodamonininanin ;
 Lord, thou seest all our actions.

FORM 2.

Singular.	{	<i>Nind abāj</i> , my pole, (lodge-pole), <i>kid abaj</i> , thy pole, <i>od abaj</i> , his (her) pole.
Plural.	{	<i>nind abajin</i> , my poles, <i>kid abajin</i> , thy poles, <i>od abajin</i> , their poles.
Singular.	{	<i>Nind abājinan</i> , } our pole, <i>kid abajinan</i> , } <i>kid abajiwa</i> , your pole, <i>od abajiwa</i> , their pole,
Plural.	{	<i>Nind abajinanin</i> , } our poles, <i>kid abajinanin</i> , } <i>od abajiwān</i> , your poles, <i>kid abajiwān</i> , their poles.

To this form belong the substantives with their possessive pronouns, that add for the plural the syllable *in* ; as:

<i>Nind anit</i> , my spear,	pl. <i>nind anitin</i> , our spears.
<i>Nimindj</i> , my hand,	“ <i>ninindjin</i> , our hands.
<i>Ninde</i> , my heart,	“ <i>ninālinanin</i> , our hearts.
<i>Niaw</i> , my body,	“ <i>ki awinān</i> , our body.
<i>Niāss</i> , my flesh,	“ <i>kiiāssinān</i> , our flesh, etc.

Note. The two last words, *niaw* and *niāss*, have *wi* in the third person, instead of *o* ; *wiaw*, his body ; *wiāss*, his flesh, (or meat in general.) See *Note*, p. 47.

EXAMPLES.

Kiawinanin kaginig ta-bimadisimagadon gijigong, kishpin enamiangin iji bimadisiang aking ; our bodies will live eternally in heaven, if we lead a Christian life on earth.

nanin ;

*Métchi-ijwébisidjig wiiawiwán kagigé ishkoténg ta-danâkideni-
wan* ; the bodies of the wicked will burn in eternal fire.

Awishtoîâ kitchi nibiwa o gi-ôjilônan kid anîfinanin ; the black-
smith has made a great many spears for us, (a great number
of our spears.)

Nânwatig nind abajin o gi-bôdawenan ; he burnt up (or fired)
five of my lodge-poles.

Kinindjinânin aiôiang kid ôjitomin kakina kid inanokiwininan ;
by the use of our hands we do all our work.

Swânganamiadjig odéiwan môshkineniwan mind inéndamowin ;
the hearts of true Christians are full of good will.

FORM 3.

Singular.	{	<i>Nin makak</i> , my box, <i>ki makak</i> , thy box, <i>o makak</i> , his, (her) box.
Plural.	{	<i>nin makakon</i> , my boxes, <i>ki makakon</i> , thy boxes, <i>o makakon</i> , his, (her) boxes.
Singular.	{	<i>Nin makakonán</i> , } our box. <i>ki makakonán</i> , } <i>ki makakowa</i> , your box, <i>o makakowa</i> , their box.
Plural.	{	<i>nin makakonánin</i> , } our boxes, <i>ki makakonánin</i> , } <i>ki makakowan</i> , your boxes, <i>o makakowan</i> , their boxes.

After this form can be formed all the *inanimate* substantives
with their possessive pronouns, that add the syllable *on* to the
singular to form the plural ; as :

Nin wigwâssiwigamig, my lodge.

Nin wagâkwad, my axe.

Nishkinjig, my eye, or my face.

Nind ajawéshk, my sword.

essive

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EXAMPLES.

Mamôda ki wagâkwadonanin, awi-manisseda ; let us take our axes, and let us go and chop wood.

Manâdadon ki wagâkwadowan, awashime onijishin nin, nin wagâkwad ; your axes are bad, my axe is better.

Kid âkosin na kishkinjig ? Is thy eye sore ?

Géga o gi-wanitonan oshkinjigon ; he almost lost his eyes.

Nijnon nangwana kid ajawéskkon ; thou hast then two swords.

Mâdjidon ki makak ; gaie kinawa mâdjidoiog ki makakowan ; carry away thy box ; and you also carry away your boxes.

Remark. We could take the three forms in *one* only, and say that the *mutative vowel*, * which is *a* in the first form, *i* in the second, and *o* in the third, makes the only difference in the terminations. But I think that for the beginner it will be easier to have the forms before him detailed according to the three different mutative vowels. Learners that are more advanced, may take the three forms in one.

OF THE POSSESSIVE TERMINATIONS.

The *inanimate* substantives with possessive pronouns take sometimes the terminations *m. im*, or *om*. which may be called in the Otchipwe Grammar the *possessive terminations*, because they are annexed to substantives with possessive pronouns, in order to express more emphatically *property* or *possession*. F. i. *Nind aki*, my land, my farm ; *nind aâm*, my own piece of land ; *nin kijâpikisigâns*, my little stove ; *nin kijâpikisigânsim*, my own little stove. *Nin wâgakwad*, my axe ; *nin wagakwadam*, my own axe.

There are *three* rules for the annexation of the possessive terminations to *inanimate* substantives ; viz :

RULE 1. Inanimate substantives with possessive pronouns, which terminate in a *vowel*, take the possessive termination *m* ; as,

* You will find a Note on the mutative vowel in the next Chapter, in the enumeration of the different kinds of verbs. As far as this mutative vowel is concerned here, you may call it thus: *The vowel with which the terminations of these forms commence.*

Nin miskwî, my blood; *nin miskwim*, *ki miskwim*, *o miskwim*, my, thy, his own blood. *Nin mashkiki*, my medicine; *nin mashkikim*, etc. *Nin sibi*, my river; *nin sibim*, *o sibim*, etc.

RULE 2. Inanimate substantives with possessive pronouns, which form the plural by adding *on*, take the possessive termination *om*; as, *Nin gijigadon*, my days; *nin gijigadom*, my own day; *nin gijigadoman*, my own particular days; *o gijigadom*, his remarkable day. *Nind ajaweshkon*, my swords; *od ajaweshkom*, *od ajaweshkoman*, etc.

RULE 3. All the other inanimate substantives with possessive pronouns, and likewise all inanimate diminutives, take the possessive termination *im*; as, *Nin nâbikwân*, my vessel; *nin nâbikwânim*, my own vessel, my very vessel. *Nin mitigwâb*, my bow; *nin mitigwabim*, *o mitigwabim*, etc.

Note. All these substantives with possessive pronouns, that take a possessive termination, belong to Form I. "*Nin tchimân.*"

B. *Possessive Pronouns with animate Substantives.*

We have seen in the preceding forms, how possessive pronouns are expressed with *inanimate* substantives. Let us now consider the effect they make on *animate* substantives.

FORM I.

Singular.	{	<i>Nind akik</i> , my kettle, <i>kid akik</i> , thy kettle, <i>od akikon</i> , his (her) kettle.	
Plural.	{	<i>nind akikog</i> , my kettles, <i>kid akikog</i> , thy kettles, <i>od akikon</i> , his (her) kettles.	
Singular.	{	<i>Nind akikonan</i> , <i>kid akikonan</i> ,	} our kettle,
	{	<i>kid akikowa</i> , your kettle, <i>od akikowan</i> , their kettle.	
Plural.	{	<i>nind akikonanig</i> , <i>kid akikonanig</i> ,	} our kettles,
	{	<i>kid akikowag</i> , your kettles, <i>od akikowan</i> , their kettles.	

Some animate substantives with possessive pronouns, that terminate their plural in *ig*, conform also to this form, but their *mutative vowel* * is *i* instead of *o*. F. i. *nind assáb*, my net; pl. *nind assabig*, my nets; *od assabin*, *nind assabinan*, *kid assabiwag*, etc. This *i* remains throughout all the terminations.

Some animate substantives with possessive pronouns, that add only *g* for the plural, and end in a *vowel* in the singular, belong also to this form with a little variation; as:

Singular.	{	<i>Nidj' anishinábe</i> , my neighbor, (fellow-man,) brother.
		<i>kidj' anishinábe</i> , thy neighbor,
		<i>widj' anishináben</i> , his (her) neighbor.
Plural.	{	<i>nidj' anishinábeg</i> , my neighbors, (fellow-men).
		<i>kidj' anishinábeg</i> , your neighbors.
		<i>widj' anishináben</i> , his (her) neighbors.
Singular.	{	<i>Nidj' anishinábenan</i> , } our neighbor.
		<i>kidj' anishinábenan</i> , }
		<i>kidj' anishinábewa</i> , your neighbor.
Plural.	{	<i>widj' anishinábewan</i> , their neighbor.
		<i>nidj' anishinábenanig</i> , } our neighbors
		<i>kidj' anishinábenanig</i> , }
Plural.	{	<i>kidj' anishinábewag</i> , your neighbors.
		<i>widj' anishinábewan</i> , their neighbors.

Likewise, *nidj' bimâdisi*, my fellow-liver, (fellow-man), etc.

Remark. This *Form 1* is seldom used. The *animate* substantives with possessive pronouns, take almost always the possessive terminations *m*, *im*, or *om*.

There are likewise *three* rules for the possessive terminations of the *animate* substantives, viz:

RULE I. Animate substantives, ending in a *vowel*, take the possessive termination *m*, when they are preceded by a posses-

* See Note p. 50.

sive pronoun. F. i. *Kje-Manito*, God ; *nin Kije-Manitom*, my God. *Ogima*, chief, king ; *nind ôgimâm*, my chief. *Inini*, man ; *nind ininim*, my man, my husband. *Ikwe*, woman ; *nind ikwem*, my woman, my wife. *Moshwe*, handkerchief ; *nin moshwem*, my handkerchief.

RULE 2. Animate substantives forming their plural by adding *ag*, *ig*, or *iag*, take the possessive termination *im*, when a possessive pronoun is prefixed to them. F. i. *Manishtanish*, sheep, (pl. *manishtanishag*), *nin manishtanishim*, my sheep. *Masinitchigan*, image, (pl. *masinitchiganag*), *nin masinitchiganim*, my image. *Opin*, a potatoe, (pl. *opinig*), *nind opinim*, my potatoe. *Gigô*, fish, (pl. *gigôïag*), *nin gigôïm*, my fish.

RULE 3. Animate substantives that form their plural by adding *og* or *wâg*, take the possessive termination *om*, when they have a possessive pronoun before them, *when they don't terminate in a vowel in the singular*. (If the substantives with the plural termination in *wag*, terminate in a vowel in the singular, they belong to the first of these rules, and take the possessive termination *m* ; as, *ikwe*, woman, (pl. *ikwewag*), *nind ikwem*. *Pijiki*, ox, (pl. *pijikiwag*), *nin pijikim*, etc.

EXAMPLES TO RULE 3.

Wabos, rabbit, (pl. *wabosog*), *nin wabosom*, my rabbit. *Anâng*, star, (pl. *anangog*), *nind anangom*, my star. *Atik*, rein-deer, (pl. *atikwag*), *nind atikom*, my rein-deer. *Jingwak*, pine-tree (pl. *jingwakwag*), *nin jingwakom*, my pine-tree, etc.

All the substantives with possessive pronouns, mentioned in the above three rules, belong to the following form.

FORM 2.

Singular.	{	<i>Nind ogimâm</i> , my chief, <i>kid ogimam</i> , thy chief, <i>od ogimaman</i> , his (her) chief.
Plural.	{	<i>nind ogimamag</i> , my chiefs, <i>kid ogimamag</i> , thy chiefs, <i>od ogimaman</i> , their chiefs.

Singular.	{	<i>Nind ogimaminan,</i>	} our chief,
		<i>kid ogimaminan,</i>	
		<i>kid ogimamiwa,</i> your chief, <i>od ogimamiwan,</i> their chief.	
Plural.	{	<i>nind ogimaminanig,</i>	} our chiefs,
		<i>kid ogimaminanig,</i>	
		<i>kid ogimamiwag,</i> your chiefs, <i>od ogimamiwan,</i> their chiefs.	

Besides all the animate substantives with possessive pronouns, that have the possessive terminations, those also that add *ag* in the plural, belong to this form, as some of the following examples will show you.

EXAMPLES.

Mino inakonigewag kid ogimâminanig; our chiefs make good laws, (regulations).

Nêwakad anishinabe o babamitawan od ogimâman; a prudent Indian listens to his chief.

Nissiwag nin kitchi pijikiminanig, nananiwag dash nin pijikinsiminanig; the number of our cows is three; and of our calves, five.

Gi-mino-nitawigiwag na kid opinimiwag? Have you got a good crop of potatoes?

Batañnowag na kid ikwesensimag?—Nawateh batañnowag nin kwewisensimag. Hast thou many girls?—I have more boys.

Nin gi-wabamimanan od anângoman, wâbanong; we have seen his star in the east.

Nind inâwêmagan, my relative, (pl. *nind inawêmaganag*.) *Nongom nibiwa nind inawêmaganinanig gi-bi-ijawag oma*; to-day many of our relatives came here.

Kôtawân, a large piece of wood for fuel, a block, (pl. *kotawanag*.) *Ki kotawaniwag*, your blocks; *nin kotawaninanig*, our blocks; *o kotawanan*, his block, or his blocks.

Kitchipison, a belt, (pl. *kitchipisonag*.) *Bij ki kitchipisonag*; bring here thy belts. *Nin kitchipisoninan*, our belt; *ki kitchipisoninanig*, our belts.

In the terms that mark the different *degrees of relationship*, there is some deviation from the preceding forms, some irregularity, which we have to consider now.

IRREGULAR FORM 1.

Singular.	{	<i>Noss</i> , my father, <i>koss</i> , thy father, <i>ossan</i> , his (her) father.
Plural.	{	<i>nossag</i> , my fathers, * <i>kossag</i> , thy fathers, <i>ossan</i> , his (her) fathers.
Singular.	{	<i>Nossinan</i> , } our father, <i>kossinan</i> , } <i>kossiwa</i> , your father, <i>ossiwan</i> , their father.
Plural.	{	<i>nossinanig</i> , } our fathers, <i>kossinanig</i> , } <i>kossiwig</i> , your fathers, <i>ossiwan</i> , their fathers.

This form is irregular only in the third persons, which are not preceded by *od*, as the regular form is, *od ogimaman*, *od ogimamiwan*. Exactly after this form is inflected the term *nôkomiss*, my grand-mother.

The following terms of relationship: *Nimishômmiss*, my grand-father; *ningwiss*, my son; *nindâniss*, my daughter; *nindjaniss*, my child; *nisiniss*, my father-in-law; and others which you will find below, in the list displayed after these irregular forms, are also inflected according to this first irregular form, except in the third persons, where they take *o* or *od*: *omishomis-san*, *ogwissan*, *odanissan*, *onidjanissan*, *osinissan*, etc.

* A person may have two fathers, or two mothers; one by nature, and another by adoption.

IRREGULAR FORM 2.

Singular.	{	<i>Ningâ</i> , my mother, <i>kiga</i> , thy mother, <i>ogin</i> , his (her) mother.
Plural.	{	<i>ningaiag</i> , my mothers, <i>kigaiag</i> , thy mothers, <i>ogin</i> , his (her) mothers.
Singular.	{	<i>Ninganân</i> , } our mother, <i>kiganân</i> , } <i>kigiwa</i> , your mother, <i>ogiwân</i> , their mother.
Plural.	{	<i>ningananig</i> , } our mothers. <i>kiyananig</i> , } <i>kigiwag</i> , your mothers, <i>ogiwân</i> , their mothers.

This form, as you see, is altogether irregular ; and there is no other word belonging to it.

IRREGULAR FORM 3.

Singular.	{	<i>Nissaié</i> , my brother (older than I,) <i>kissaié</i> , thy brother, <i>ossaieian</i> , his (her) brother.
Plural.	{	<i>nissaiëiag</i> , my brothers, <i>kissaiëiag</i> , thy brothers, <i>ossaieian</i> , his (her) brothers.
Singular.	{	<i>Nissaiënan</i> , } our brother, <i>kissaiënan</i> , } <i>kissaiëiwa</i> , your brother, <i>ossaieiwân</i> , their brother.
Plural.	{	<i>nissaiënanig</i> , } our brothers, <i>kissaiënanig</i> , } <i>kissaiëiwag</i> , your brothers, <i>ossaieiwân</i> , their brothers.

Here are some animate substantives with possessive pronouns belonging to this form ; viz :

- Nimishôme*, my uncle, (my *father's* brother.)
Nijishe, my uncle, (my *mother's* brother.)
Ninoshé, (*ninwishé*) my aunt (my *mother's* sister.)
Nimissé, my syster, (older than I.)
Nishîme, my brother or sister, (yc unger than I.)
Nidjikiwé, my friend, my brother, (*widjikiwéian*.)
Nindângoshe, my she-cousin, (a female speaking.)
Nindângwe, my sister-in-law, or my friend, (a female speaking.)
Nôjishe, my grand-child, (*ojisheian* ; *ojisheivan*.)

Besides these terms of relationship, all the animate substantives with possessive pronouns, that make their plural by adding *ïag*, belong to this form ; as :

- Nijode*, twin ; *nin nijodeïag* ; *ki nijodenanig* ; *ki nijodeiwa*. \
Abinôdji, child ; *nind abinodjinan* ; *kid abinodjiwag*.
Mindimoie, old woman ; *nin mindimoienanig* ; *o mindimoieian*.
Binêshi, bird ; *o bineshüian* ; *ki bineshüïag* ; *nin bineshinan*.
Pakaakwé, cock, hen ; *nin pakaakwenanig* ; *ki pakaakwenan*,
etc., etc.

The other terms of relationship, (besides the above,) conform themselves to the preceding irregular forms, or to the regular forms, according to their *plural*. If you know the first and the third person of the first singular, and the first persons of the first plural and second singular, you can construct the rest according to the above forms. In the following list these four persons are indicated.

- Ninsiniss*, * my father-in-law ; *osinissan*, *ninsinissag*, *ninsinissinan*.
Ninsigosiss, my mother-in-law ; *osigosissan*, *ninsigosissag*, *ninsigosissinan*.
Nita, my brother-in-law ; *witan*, † *nitag*, *nitanan*.

* See Remark, p. 46.

† See Note, p. 47.

- Ninim*, my sister-in-law, (or my brother-in-law; a female speaking;) *winimon*, *winimog*, *winimonan*.
Nitâwiss, my he-cousin; *witâwissan*, *nitâwissag*, *nitâwissinan*.
Ninimoshê, my she-cousin; *winimoshêian*, *ninimoshêiag*, *ninimoshênan*.
Nikâniss, my friend, my brother; (a male speaking;) *wikânissau*, *nikânissag*, *nikânissinan*.
Ninîngwan, my son-in-law; *onîngwanan*, *ninîngwanag*, *ninîngwaninan*.
Nissim, my daughter-in-law; *ossimin*, *nissimig*, *nissiminan*.
Ninsigoss, my aunt, (my father's sister;) *osigossan*, *ninsigossag*, *ninsigossinan*.
Ninîngwaniss, my nephew; *onîngwanissan*, *ninîngwanissag*, *ninîngwanissinan*.
Nishimiss, my niece, (a male speaking;) *oshimissan*, *nishimissag*, *nishimissinan*.
Nindôjim, my step-son, or my nephew; *odôjiman*, *nindojimag*, *nindojiminan*.
Nindojimikwem, my step-daughter, or my niece; *odojimikweman*, *nindojimikwemag*, *nindojimikweminan*.
Nindôjimiss, my niece, (a female speaking,) *odôjimissan*, *nindôjimissag*, *nindôjimissinan*.
Nindindâwa, the father or the mother of my daughter-in-law; *odindâwan*, *nindindâwag*, *nindindâwanan*.

Otchipwe terms for "my cousin."

A male will say :	{ my uncle's (<i>nimishome</i>) { my uncle's (<i>nijishe</i>)	{ son, <i>nissaie</i> (or <i>nishime</i>), my cousin, daughter, <i>nimisse</i> (or <i>nishime</i>), my cousin,
		{ son, <i>nitâwiss</i> , my cousin, daughter, <i>ninimoshe</i> , my cousin.

A female will say :	{ my uncle's (<i>nimishome</i>) my uncle's (<i>nijishe</i>)	{ son, <i>nissaie</i> (or <i>nishime</i>), my cousin, daughter, <i>nimisse</i> (or <i>nishime</i>), my cousin,
		{ son, <i>ninimoshe</i> , my cousin, daughter, <i>nindângoshe</i> , my cousin.
A male will say :	{ my aunt's (<i>ninsigoss</i>) my aunt's (<i>ninwishe</i>)	{ son, <i>nilâwiss</i> , my cousin, daughter, <i>ninimoshe</i> , my cousin,
		{ son, <i>nissaie</i> (or <i>nishime</i>), my cousin. daughter, <i>nimisse</i> (or <i>nishime</i>), my cousin.
A female will say :	{ my aunt's (<i>ninsigoss</i>) my aunt's (<i>ninwishe</i>)	{ son, <i>ninimoshe</i> , my cousin, daughter, <i>nindângoshe</i> , my cousin,
		{ son, <i>nissaie</i> (or <i>nishime</i>), my cousin. daughter, <i>nimisse</i> (or <i>nishime</i>), my cousin.

Otchipwe terms for " my nephew," and " my niece."

A male will say :	{ my brother's (<i>nissaie</i> , <i>nishime</i>) my syster's (<i>nimisse</i> , <i>nishime</i>)	{ son, <i>nindôjim</i> , my nephew, daughter, <i>nidôjimikwem</i> , my niece,
		{ son, <i>niningwaniss</i> , my nephew, daughter, <i>nishimiss</i> , my niece.

A female will say :	}	my brother's	(<i>nissaie,</i> <i>nishime</i>)	{	son, <i>niningwaniss,</i> my
					nephew,
					daughter, <i>nishimiss,</i> my
					niece,
		my sister's	(<i>nimisse,</i> <i>nishime</i>)	{	son, <i>nindôjimiss,</i> my
					nephew,
					daughter, <i>nindôjimiss,</i>
					my niece.

Otchipwe terms for "my brother-in-law," and "my sister-in-law."

A male will say :	}	my wife's brother, <i>nita,</i> my brother-in-law,
		my sister's husband, <i>nita,</i> my brother-in-law,
		my wife's sister, <i>ninim,</i> my sister-in-law,
		my brother's wife, <i>ninim,</i> my sister-in-law.

A female will say :	}	my husband's brother, <i>ninim,</i> my brother-in-law,
		my sister's husband, <i>ninim,</i> my brother-in-law,
		my husband's sister, <i>nindânge,</i> my sister-in-law,
		my brother's wife, <i>nindânge,</i> my sister-in-law.

Peculiarities in regard to these terms of relationship.

1. The English term, "my brother," is given in Otchipwe by two terms, *nissaie* and *nishime* ; the former signifying a brother of mine that is older than I am ; and the latter a brother younger than I. And the English term, "my sister," is also given by two terms, *nimisse*, my sister older than I ; and *nishime*, my sister younger than I.

2. The English term, "my uncle," is given in Otchipwe by *nimishome*, which signifies, my *father's* brother ; and by *nijishe*, which denotes my *mother's* brother. And the term, "my aunt," is expressed by *ninsigoss*, my *father's* sister ; and *ninwishe* (*ninoshe*), my *mother's* sister.

3. Like the Jews and other ancient nations, the Otchipwe Indians call the children of two brothers, or of two sisters, *brothers* and *sisters*, (*nissaie*, *nimisse*, *nishime*,) which are called

cousins in English and other modern languages. But the children of a brother and a sister, they call *cousins*, *nitâwiss*, (*ninimoshe*, *nindângoshe*.)

4. The Otchipwe cannot name distinctly any higher degree in the *ascending* line, than grand-father and grand-mother, *nimishomiss* and *nokomiss*. For great grand-father and great grand-mother, they have the same terms as for grand-father and grand-mother. They have the term, *nind aiânike-nimishomiss*; but this does not strictly signify, my great grand-father; it signifies any of my ancestors higher than grand-father. In the *descending* line they call both a grand-son and a grand-daughter with the same term, *nojishe*. And all that is lower than *nojishe*, is called *anikôbidjigan*.

EXAMPLES.

Wenâdjânissidjig o kitchi sâgiawan ikô onidjânissiwân; parents use to love very much their children.

Nanîngim omâ bi-ijâwag nitâwissinânig; our consins come here frequently.

Eji-sâgûidisoiang ki da-sâgianânig kidj'ânishinâbenânig; as we love ourselves we ought to love our fellow-men.

Joseph ossaiëian midadatchigwaban, oshimeian dash bejigonigoban; Joseph had ten brother (holder than himself,) and one brother (younger than himself.)

Nôngom nin gi-wâbamag nij kinimog; to-day I saw two of thy sisters-in-law, (speaking to a male;) or two of thy brothers-in-law, or sisters-in-law, (speaking to a female.)

Ki wâbamâwag na ko kishimissiwag? Do you see sometimes your nieces? (speaking to a male.)

Anin eji-binâdisiwad kidojimissiwag? How do your nieces do? (speaking to a female.)

Kikinoamaw masinaigan kishimeia; teach thy brothers (or sisters, younger than thou,) to read.

Nin pijikiminan pakâkadoso, kinawa dash ki pijikimiwag kitchi wininowag; our ox (or cow) is poor, but your oxen (or cows) are fat.

Nishîme o gi-banâdjian o tibiaigisisswanan ; my (younger) brother spoiled his watch.

Minosse nin tibiaigisisswaninan ; our clock goes right (or is right.)

Sayegwa bâtainowâg ki nidjânissinanig ; our children are already many.

Mi oma ga-daji-nitâwigiangidwa kakina ninidjânissinanig ; it is here we brought up all our children.

Nind atâwewinînan o mino dôdawan od anishinâbeman ; our trader treats well his Indians.

Nitag pitchînago nin gi-bi-ganônigog ; my brothers-in-law (a male speaking) came yesterday and spoke to me.

All these substantives with possessive pronouns can be transformed into verbs, and they are often so ; and then they are conjugated. They have two tenses, the *present* and the *imperfect*.

We will employ here the examples of our preceding form. Now mind this : The *present* tense of these substantives with possessive pronouns transformed into verbs, is exhibited in the preceding form, regular or irregular ; and the *imperfect* tense will be shown in the following forms.

A. *Possessive Pronouns with inanimate Substantives transformed into Verbs.*

FORM 1.

Imperfect Tense.

Singular.	{	<i>Nin tchimâniban</i> , the canoe I had, (or formerly my canoe,)
		<i>ki tchimâniban</i> , the canoe thou hadst,
		<i>o tchimâniban</i> , the canoe he (she) had.
Plural.	{	<i>nin tchimânibanin</i> , the canoes I had, (or formerly my canoes,)
		<i>ki tchimânibanin</i> , the canoes thou hadst,
		<i>o tchimânibanin</i> , the canoes they had.

Singular.	{	<i>Nin tchimâninaban,</i> <i>ki tchimâninaban,</i> <i>ki tchimâniwaban,</i> <i>o tchimâniwaban,</i>	} our former canoe, the canoe you had, the canoe they had.
Plural.	{	<i>nin tchimâninabanin,</i> <i>ki tchimâninabanin,</i> <i>ki tchimâniwabanin,</i> <i>o tchimâniwabanin,</i>	} formerly our canoes, the canoes you had, the canoes they had.

EXAMPLES.

Mi ow nin kitigâniban, bakân dash ningôtchi nongom nin kiti-gê ; this was formerly my field, but now I make my field elsewhere.

Anindi gwaiak ga-ateg ki wâkaiganiwaban ? Where is the spot where your house stood ?

Kishime od aian nin masinaiganiban ; thy brother has the book I had before.

Gi-sâkide endaiang, kakâna dash nin masinaiganinabanin gitâhâgidewan ; our house took fire, and all our books we had, burnt down.

Ki mojuâganiwabanin, once your scissiors. *O mojuâganiwaban*, once his (her) scissiors.

FORM 2.

Imperfect Tense.

Singular.	{	<i>Nind abajiban,</i> <i>kid abajiban,</i> <i>od abajiban,</i>	} my pole (lodge-pole) which I lost, thy pole thou hadst, the pole he (she) had.
Plural.	{	<i>nind abajibanin,</i> <i>kid abajibanin,</i> <i>od abajibanin,</i>	} the poles I had, the poles thou hadst, the poles he had.
Singular.	{	<i>Nind abajinaban,</i> <i>kid abajinaban,</i> <i>kid abajiwaban,</i> <i>od abajiwaban,</i>	} the pole we had, the pole you had, the pole they had.

Plural. { *Nind abajinabanin,* } the poles we had,
 { *ki abajinabanin,* }
 { *kid abajiwabanin,* the poles you had,
 { *od abajiwabanin,* the poles they had.

EXAMPLES.

Mojag nin mikwendan ninindjiban ; nin kashkendam giwanitoian ;
I think often on the hand I had, I am sorry to have lost it.
Nimisse o mawiton onindjiban ; my sister is crying because she
lost her hand, (or she is bewailing the hand she lost.)
Apine nind anitibanin, kawin nin mikansinan ; the spears I had,
are lost, I don't find them.

FORM 3.

Imperfect Tense.

Singular. { *Nin makakoban,* the box I had, (my former box,)
 { *ki makakoban,* the box thou hadst,
 { *o makakoban,* the box he (she) had.

Plural. { *nin makakobanin,* the boxes I had,
 { *ki makakobanin,* the boxes thou hadst,
 { *o makakobanin,* the boxes they had.

Singular. { *Nin makakonaban,* } our former box,
 { *ki makakonaban,* }
 { *ki makakowaban,* the box you had,
 { *o makakowaban,* the box they had.

Plural. { *nin makakonabanin,* } the boxes we had,
 { *ki makakonabanin,* }
 { *ki makakowabanin,* the boxes you had,
 { *o makakowabanin,* the boxes they had.

EXAMPLES.

Gi-gawissemagad nin pijikiwigamigoban ; the stable I had, tum-
bled down.

Minossébanin ki wâgâkwadonabanin ; the axes we had were good.

Nind atâwêwigamigoban oma ateban ; here was the store I had.

Kid atâwêwigamigowaban ; the store you had, once your store.

Note. The Remark on page 46 is applicable also to these three forms.

B. *Possessive Pronouns with animate Substantives transformed into Verbs.*

FORM 1.

Imperfect Tense.

Singular.	{	<i>Nind akikoban</i> , the kettle I had, <i>kid akikoban</i> , the kettle thou hadst, <i>od akikobanin</i> , the kettle he (she) had.
Plural.	{	<i>nind akikobanig</i> , the kettles I had, <i>kid akikobanig</i> , the kettles thou hadst, <i>od akikobanin</i> , the kettles he (she) had.
Singular.	{	<i>Nind akikonaban</i> , } the kettle we had, <i>kid akikonaban</i> , } <i>kid akikowaban</i> , the kettle you had, <i>od akikowabanin</i> , the kettle they had.
Plural.	{	<i>nind akikonabanig</i> , } the kettles we had, <i>kid akikonabanig</i> , } <i>kid akikowabanig</i> , the kettles you had, <i>od akikowabanin</i> , the kettles they had.

EXAMPLES.

Mi sa aw ikwe od akikobanin ; to this woman belonged the kettle,
(or the kettles.)

Gi-bataimowag nind akikonabanig ; the kettles we had were many.

Nin nind assabiban aw ; *nongom dash kawin nind ossabissi* ;
this was my net ; but now I have no net.

Gi-niwawan od assabiwabanin ; they had four nets before.

Nidj' anishi nâbeban, my fellow-man (brother) I had, or my deceased fellow-man (brother.) *Widj' anishinâbebanin*, his deceased fellow-man. *Kidj' anishinâbenabanig*, our deceased fellow-men.

FORM 2.

Imperfect Tense.

Singular.	{	<i>Nind ogimâmban</i> , my deceased chief, (or the chief I had before,)
	{	<i>kid ogimâmban</i> , thy deceased chief,
	{	<i>od ogimâmbanin</i> , his (her) deceased chief.
Plural.	{	<i>nin ogimâmbanig</i> , my deceased chiefs,
	{	<i>kid ogimâmbanig</i> , thy deceased chiefs,
	{	<i>od ogimâmbanin</i> , his (her) deceased chiefs.
Singular.	{	<i>Nind ogimâmban</i> , } our deceased chief, (or the chief we had before,)
	{	<i>kid ogimâmban</i> , } our deceased chief,
	{	<i>od ogimâmbanin</i> , his (her) deceased chief.
Plural.	{	<i>nind ogimâmbanig</i> , } our late chiefs,
	{	<i>kid ogimâmbanig</i> , } our late chiefs,
	{	<i>od ogimâmbanin</i> , their deceased chiefs.

EXAMPLES.

Ki kitchi ogimâmban od inâkonigewin ; our late king's law.

Nin widjwâganiban od inodêwisicin ; my deceased companion's, (or partner's) property.

Kawin wika nongom awia nin wâbamassig nin kikinoamâganibanig ; I never see now any of my former scholars.

Nissai, keîâbi na ki mikwênima ki widigêmâganiban ? My brother, dost thou yet remember thy deceased wife ?

Igiw nij ikwêwag o gi-mino-dôdawawan mojav o widigêmâganibanin ; these two women have always treated well their deceased husbands.

N'itag o gi-sâgiawan o widigêâmâguniwabanin ; my brothers-in-law have loved their deceased wives.

Kitchi giw. ʔnj gi-anôniçosi omâ nin bamitâguninaban ; our deceased se. vant was very long employed here.

The words of the *irregular* forms belong to this Form 2, in their imperfect tense, as :

N'oss, my father. *N'ossiban*, my deceased father. *K'ossinaban*, our deceased father. *N'ossinabanig*, our deceased fathers.

Nimishômïss, my grand-father. *Kimishômïssinabanig*, our deceased grand-fathers. *Kimishômïssiban*, thy deceased grand-father.

N'ôkomïss, my grand-mother. *K'ôkomïssinaban*, our deceased grand-mother.

N'issaiê, my older brother. *N'issaiêiban*, my deceased brother. *K'issaiêinabanig*, our deceased brothers. *Ossaiêiwabanin*, their deceased brother, (or brothers.)

N'itâwïss, my he-cousin. *N'itâwïssiban*, my deceased cousin. *Witâwïssiwabanin*, his deceased cousins.

Nind'ôjim, my step-son. *Nind'ôjimiban*, my deceased step-son. *Kid'ôjiminaban*, our deceased step-son. *Kid'ôjimiwabanig*, your deceased step-sons.

Some of the words of the *irregular* forms, when in the imperfect tense, belong to other forms, according to the explanations given at every form, as :

Nita, my brother-in-law. *N'itaban*, my deceased brother-in-law. *N'itanabanig*, our deceased brothers-in-law. *Witabanin*, his deceased brother-in-law, (or brothers-in-law.) (After "*Nidj' anishinâbe.*" *Nidj' anishinâbeban.*)

Ninim, my sister-in-law ; (pl. *ninimog.*) *Ninimoban*, my deceased sister-in-law. *Winimobanin*, his deceased sister-in-law, (or his deceased sisters-in-law.) *Kinimonaban*, our deceased sister-in-law. (After "*Nind' akikonaban,*) etc ,.....etc.....

The term *ningâ*, my mother, makes its *imperfect* in a peculiar manner ; viz :

Singular.	{	<i>Ningiban</i> , my deceased mother,
		<i>kigiban</i> , thy deceased mother,
		<i>ogibanin</i> , his (her) deceased mother.
Plural.	{	<i>ningibanig</i> , my deceased mothers,
		<i>kigibanig</i> , thy deceased mothers,
		<i>ogibanin</i> , his (her) deceased mothers.
Singular.	{	<i>Ninginaban</i> , } our deceased mother,
		<i>kiginaban</i> , }
		<i>kigiwaban</i> , your deceased mother,
		<i>ogiwaban</i> , their deceased mother.
Plural.	{	<i>ninginabanig</i> , } our deceased mothers,
		<i>kiginabanig</i> , }
		<i>kigiwabanig</i> , your deceased mothers,
		<i>ogiwabanin</i> , their deceased mothers.

The *dubitative* or *traditional* mood of speaking is often used in the imperfect tense of terms denoting relationship, when they speak of deceased persons *whom they never saw*.

The invariable rule for the formation of the traditional in this imperfect tense is, to put the syllable *go* before the letter *b* in the terminations of the imperfect tense. F. i.

N'ôssiban, my deceased father ; *n'ôssigoban*, my deceased father whom I never saw.

K'ôkomissinaban, our deceased grand-mother ; *k'ôkomissinagoban*, our deceased grand-mother whom we did not see.

Nind ôgimâminaban, our deceased chief ; *nind ôgimâminagoban*, our deceased chief whom we did not see.

Kimishômissinabanig, our deceased grand-fathers ; *kimishômissinagobanig*, our deceased grand-fathers whom we never saw.

And so on, putting always *go* before *b* in the terminations.

OF THE THIRD PERSONS.

There is another peculiarity of the Otchipwe language, which I must treat of here. *Three* different third persons are distinguished in *animate* substantives, each of which has its own construction; namely: the *simple* third person, the *second* third person, and the *third* third person. I would have mentioned this in the Chapter of Substantives; but as the three third persons have influence also on substantives with possessive pronouns, I mention and explain it here.

Third person simple.

The third person simple is that which is the only one in the sentence; as: *Nin sagia n'oss*, I love my father. *Nin babamitawa ningâ*, I listen to my mother. *N'oss* and *ningâ* are the third persons simple in these sentences. There is no particular rule about that.

2. *Second third person.*

When there are two third persons in a sentence, one of them is our second third person; according to the construction of the verb. F. i.

Mâbam kwiwisens o minâdeniman ossan; this boy honors his father.

Aw inini od anokitawan n'ossan; that man works for my father.

Nimisse o widokawan ningaian; my sister is helping my mother.

Kitchitwa Marie o gi-nigian Jesusan; St. Mary gave birth to Jesus.

The second third persons in the above sentences are: *ossan*, *n'ossan*, *ningaian*, *Jesusan*. Those that understand Latin, must not think that the second third person always corresponds with the Latin accusative. It often does indeed, but not always. In the above four sentences the second third persons exactly express the Latin accusative. But this is not invariably the case. Where there are two third persons in a sentence, one or the other may

be our second third person, the accusative or the nominative, according to the verb. The following examples will illustrate this matter.

O kikenimawan nossan kakina anishinâbeg oma endanakidjig ;
all the Indians of this place know my father, (*patrem meum*.)

O kikenimigowan nossan kakina anishinabeg oma endanakidjig ;
my father (*pater meus*) knows all the Indians of this place.

In these two sentences, the second third person is always *nossan* ; but in the first sentence *nossan* expresses the *accusative*, (*patrem meum*.) and in the second it expresses the *nominative*, (*pater meus*.) (See *Remark* after the paradigm of the *Passive Voice* in the IV. Conj.)

3. Third *third* person.

When there are three third persons in a sentence, one of them is the *second* third person (according to the construction of the verb,) and the *third* third person is that which has the nearest report to the second. F. i.

Joseph o gi-odapinam A .ôdjïian oginigaie, (or oginiwan,) mi dash ga-iji-madjad ; Joseph took the Child and his mother, and departed.

In this sentence, *Abinôdjïian* is the *second* third person, and *ogini* the *third* third person.

Remark. Sometimes there are three and more third persons in a sentence ; but if all are in equal and immediate relation to one, this one is the third person *simple*, and all the others are *second* third persons, and there is no *third* third person in the sentence. F. i.

Kitchi ogima Herode nibiwa o gi-nissan abinodjïian, nibiwa gaie ininiwan, oshkinawen, ikwewan gaie oginissan ; King Herod slew many children, and he also slew many men, young men, and women.

Aw Wemitigoji o mino bamian, osinissan, wiwan, onidjanissan, witan gaie ; that Frenchman takes well care of his father-in-law, of his wife, children and brother-in-law.

In these two sentences, *Herode* and *Wemitigoji*, are *simple* third persons ; all the rest are *second* third persons ; there is no *third* third person.

Formation of the *second* and *third* third person.

A. *Formation of the second third person.*

This person is formed by adding certain terminations to the singular of the third person simple. These terminations are *seven* in number, viz: *n*, *an*, *ian*, *in*, *oian*, *on*, *wan*. We shall consider them in examples. (Breve iter per exempla, longum per præcepta.)

<i>Term.</i>	<i>Simple third person.</i>	<i>Second third person.</i>
<i>n.</i>	<i>Anishinâbe</i> , Indian, (or man,) <i>Manito</i> , spirit, <i>Ogimâ</i> , chief, <i>Jônia</i> , silver, money,	<i>anishinâben.</i> <i>manitou.</i> <i>ogiman.</i> <i>jônian.</i>
<i>an.</i>	<i>Noss</i> , my father, <i>Ninidjâniss</i> , my child, <i>Gijik</i> , cedar, <i>Nind ôgimam</i> , my chief, <i>Pijikins</i> , calf,	<i>nôssan.</i> <i>ninidjânissan.</i> <i>gijikan.</i> <i>nind ogimaman.</i> <i>pijikinsan.</i>
<i>ian.</i>	<i>Ningâ</i> , my mother, <i>Kimissê</i> , thy sister, <i>Nissaiê</i> , my brother, <i>Senibâ</i> , ribbon, <i>Gigô</i> , fish,	<i>ningâian.</i> <i>kimisseian.</i> <i>nissaiêian.</i> <i>senibâian.</i> <i>gigôian.</i>
<i>in.</i>	<i>Jingôb</i> , fir-tree, <i>Opin</i> , potatoe, <i>Nissim</i> , my daughter-in-law, <i>Nishkânj</i> , my nail,	<i>jingobin.</i> <i>opinin.</i> <i>nissimin.</i> <i>nishkanjin.</i>
<i>oian.</i>	(In proper names :) <i>Monsogidig</i> , <i>Kitchigijig</i> , <i>Manitogisiss</i> , <i>Wewassang</i> ,	<i>Monsogidigoian.</i> <i>Kitchigijigoian.</i> <i>Manitogisissoian.</i> <i>Wewassangoian.</i>
<i>on.</i>	<i>Ninim</i> , my sister-in-law,	<i>ninimon.</i>

<i>Term.</i>	<i>Simple third person.</i>	<i>Second third person.</i>
	<i>Mitig</i> , tree,	<i>mitigon</i> .
	<i>Anim</i> , mean dog,	<i>animon</i> .
	<i>Anâng</i> , star,	<i>anangon</i> .
<i>wan</i> .	<i>Anjeni</i> , angel,	<i>Anjenican</i> .
	<i>Wemitigoji</i> , Frenchman,	<i>Wemitigojiwan</i> .
	<i>Inini</i> , man,	<i>ininiwan</i> .
	<i>Ikwê</i> , woman,	<i>ikwewan</i> .
	<i>Amik</i> , beaver,	<i>amikwan</i> .

The general and invariable rule for the application of these different terminations, in forming the second third person, is, to change the letter *g*, in which all animate substantives end in the plural, into *n*. (Examine the above examples.)

B. *Formation of the third third person.*

The *third* third person always terminates in *ini*, except in some proper Indian names, where it ends in *ani*. This person is formed from the second third person. Let us examine the above seven terminations of the second third person, and see how the third third person is obtained from them.

1. To the terminations *n*, *in*, *on*, add *ini*, for the third third person. F. i. *Maniton*, *manitonini*. *Nissmin*, *nissiminini*. *Mitigon*, *mitigonini*.
2. The terminations *an*, and *ian*, are changed into *ini*. F. i. *Nossan*, *n'ossini*. *Ossan*, *ossini*. *Ogwissan*, *ogwissini*. *Kimisseian*, *kimisseini*. (Sometimes the syllable *wan* is here added, as: *Ossinican*, *n'ossinican*, *ogwissinican*, etc.)
3. The termination *oian* (in proper names) adds *i* for the third third person. F. i. *Manitogisissoian*, *Mantogisissoiani*. *Monsogidigoian*, *Monsogidigoiani*.
4. The termination *wan* is changed into *wini*. F. i. *Wemitigojican*, *Wemitigojicini*. *Ikwewan*, *ikwewini*. *Wiwcan*, *wiwini*. —*Exception*. *Ogin*, his mother, takes only *i* for the third third person: *ogini*, sometimes *oginican*.

This distinction of three third persons is one of the beauties and perfections of the Otchipwe language. It contributes materially to the unequivocal understanding of the whole sentence; whereas in English and in other languages we are sometimes obliged to insert a proper name or another word to avoid misunderstanding.

Illustration. In the sentence: *Paul is indeed a wicked man, he almost killed his brother and his wife*; you cannot know whether Paul almost killed his own wife, or his brother's wife; both senses can be understood in the above sentence; and when it becomes necessary to avoid misunderstanding, you must insert Paul's name, or some other word, and say: *he almost killed his (Paul's) wife*; or, *he almost killed his brother and his own wife*. And if you want to say that Paul almost killed his brother's wife, you have to say: *he almost killed his brother and his brother's wife*. This double sense of the sentence is avoided in the expressive Otchipwe language, by the *third* third person. They will say: *Paul geget matchi ininiwi, gega ogi-nissan ossaieian, wiwini* (or *wiwiniwan*) *gaie*. The *third* third person, *wiwini*, can only mean Paul's brother's wife; because if Paul's wife be meant, it would be *wiwan*, the *second* third person; and then it would read: *gega o gi-nissan ossaieian, wiwan gaie*; he almost killed his brother and his (Paul's) wife.

Another illustration. In the sentence: *Mary is a very industrious woman, she always helps her cousin and her mother*; you cannot know with certainty, whose mother is meant. It can be Mary's mother, or her cousin's mother. In Otchipwe there can be no double sense in such sentences. If you say *Marie kitchi nita-anoki, mojay o widakawan odangosheian, ogin gaie*; it is clear that you want to say, Mary always helps her cousin, and her own (Mary's) mother. But if you say *Marie mojay o widokawan odangosheian, ogini gaie*; it is clear that Mary always helps her cousin and her cousin's mother.

Remark. The *third* person appears sometimes even in *inanimate* substantives with possessive pronouns; but it is not so

commonly used, nor so important as in *animate* substantives with possessive pronouns.

EXAMPLES.

Enamiad weweni o gad-odâpinamawan Jesusan wiîwini; the Christian ought to receive worthily the body of Jesus. (*Enamiad*, simple third person; *Jesusan*, second third person; *wiîwini*, third third person.)

Debenjiged o bonigidetawan aianwenindisonidjin o bătâdowinini (or *o bătâdowininiwan*); the Lord forgives their sins to those that repent. (*Debenjiged*, simple third person; *aianwenindisonidjin*, second third person; *o bătâdowinini*, (or *o bătâdowininiwan*), third third person.)

Kitchiwâ Marie âpitchi weweni o gi-ganawendamawan Jesusan od ikitowinini; St. Mary kept very well the word of Jesus.

Nind awiig âw ikwe odanan od onaganiniwan; that woman lends me her daughter's dishes.

III. DEMONSTRATIVE PRONOUNS.

Demonstrative Pronouns are those that indicate or point out the persons or things spoken of. They are divided according to the two classes of substantives or nouns, in those that refer to *animate* substantives, and those that have report to *inanimate*.

1. *First Class*: *Demonstrative Pronouns referring to animate objects.*

For *near* objects.

Sing. *Aw, waaw, mâbam*; this, this one, this here.

Plur. *Ogôw, mâmig*; these, these here.

For *distant* objects.

Sing. *Aw, that, that one, that there.*

(For the second third pers.: *iniw*, or *aniw*.)

Plur. *Igiw, or agiw*, those, those there.

(For the second third pers.: *iniw*, or *aniw*.)

Remark. There is no difference of sex perceptible in the Ot-

chipwe demonstrative pronouns. The same pronoun is employed to refer to a man, a woman, a child, or even a lifeless object, when it is used in Otchipwe like a living being. (See p. 14, 15, 16.)

EXAMPLES.

Mâban Abinôdji ta-kitchi-âgonwetawa; this child shall be much spoken against.

Mi aw inini dëbenimad iniw manishtânishan; this is the man that owns those sheep.

Mi mâmiy ninidjânissag, iniw dash nijishe onidjânissân; these here are my children, and those there my uncle's children.

Mémindage aw inini jâwendagosi, eji-mino-éjivebisid; this man (or that man) is really happy, being so good.

Mi mâbam pakwéjigan gijigoug wendjibad; this is the bread which comes down from heaven.

Kil ashamin ogow mishiminag; I give thee these apples here to eat.

Aw ikwe wewéni o n'âwegian onidjânissan; this woman brings well up her children.

Kitchi mawishki ikwesens; this little girl is always crying.

Kawin na ki nondâwassig manig ogimag ekitowad? Dost thou not hear these chiefs what they say?

Igw ikwewag kitchi nitâ-nagamowag; those women are good singers.

Ki sîtôlawag na ogow ininivag? ogow oshkinaveg? Dost thou understand these men here? these young men here?

Nin kikenima aw inini wedi bémossed; I know that man that walks there.

Nin sâgiâ aw kwewisens aiâpitchi-nibwâkâd; I like that very wise boy.

Noss o dibeniman iniw pijikiwan; my father is the owner of this ox, (or these oxen,) (this cow, or these cows.)

Mi sa igiw, odénang ged-ijâdjig; those are the persons that will go to town.

Kakina igiw anishinâbeg ningoting ta-anamiawag; all those Indians will once be Christians.

2. *Second Class: Demonstrative Pronouns referring to inanimate objects.*

For *near* objects.

Sing. *Ow, mândan*; this, this here.

Plur. *Onow, iniw*; these, these here.

For *dist* nt objects.

Sing. *Iw*, that, that there.

Plur. *Iiw*, those, those there.

EXAMPLES.

Nin kitchi sâgiton ow masinaigan, ow gaie ojibiigan; I like very much this book, and this writing.

Wegonen mândan? Ka na wika ki wâbandansin? What is this? Hast thou never seen it?

Ki nissitâwinan na iw? Dost thou know that? (or recognize it?)

Nin manâdjiton mândan anamiewigamig; I respect (I honor) this church.

Nin kitchi minotânan iniw nagamônan; I like very much to hear those hymns.

Onôw ki minin masinâigaman; minô inâbadjiton; I give thee these books here; make a good use of them.

Nin gi-mamakâdendan iw kitchi anamiewigamig Moniang eteg; I admired that great church in Montreal.

Maidîdokan iniw apabiwinan; carry away these chairs (or benches).

IV. INTERROGATIVE PRONOUNS.

Interrogative Pronouns are those that serve to ask questions. There are three of this kind in the Otehipwe language, viz:

For *animate* objects: *Awénen?* who? which? what? Plur: *Awénenag?*

For *inanimate* objects. *Wegonen? Anin?* what?

EXAMPLES.

Awénen ge-dibákoninang gi-ishkwa-bimádisitiang aking? Who will judge us after our life on earth?

Awénen gijigong ged-ijad? Who shall go to heaven?

Awénenag wedi bemishkádjig? Who are those in that canoe there?

Awénenag igiw négamodjig? Who are those that sing?

Wégonen naiâgatawendaman? What art thou thinking on? (or contemplating?)

Wegonen iw ekitoieg? What are you saying?

Wegonen ge-dôdang awjia tchi jáwendâgosid kâgigékamig?

What has a person to do in order to be happy eternally?

Ininiwidog, nikânissinâdog! anin ged-ijitchigeiâng? Men, brethren! what shall we do?

Anin êkitoian? What sayest thou?

Anin enâkamigak? What is the news?

Remark. The second third person of *awénen* and *awénenag*, is *awénenan*, which exactly expresses the English *whom*. F. i.

Awenenan, ga-anônâdjîn Jesus tchi gagikwenid enigokwag akî?

Whom did Jesus employ to preach every where on earth?

Awenenan Jesus ga-apitchi-sâgiadjîn minik ga-dashinid o kiki-noamâganan? Whom did Jesus especially love among all his disciples?

Awenenan ga-mawadissâdjîn kishime pitchinâgo? Whom did thy brother visit yesterday?

V. INDEFINITIVE PRONOUNS.

Indefinitive Pronouns are those which denote persons or things indefinitely or generally. There are four of this description in the Otehipwe language; viz:

For *animate* objects.

Awîia, one, somebody, some person, any body.

Ka awîia, or *kawin awîia*, none, nobody, no person.

Awégwen, whoever, or whosoever, I don't know who. Plural:

awégwenag.

For *inanimate* objects.

Wégotogwen, whatever, or whatsoever, all, I don't know what.

EXAMPLES.

Awiia o pakitéan ishkwândem; somebody knocks on the door.
Awiia na aiâ âgwatching? Is there any body without?
Kawin awiia mashi dagwishinsi; nobody (or no person) has arrived yet.

Kawin awiia o dâ-gashkitossin, nij ge-dibénimigodjin tchi anokitawad; nobody can serve two masters.

Awégwén ge-nishkâdisitâwegwén wikânissan awisha, tamatchidodam; whosoever shall be angry with his brother without a cause, will do evil.

Ow o gi-inun Jesus o kikinoamâgunan: Awégwén ge-gassiamâwegwén o batâdowinan, mi aw ge-gassigâdenig. Jesus said to his disciples: Whosoever sins you remit, they are remitted unto them.

Wégotogwén ge-nandôtamâwegwén. Wéssimind nind ijinikâsowining, ki ga-minigowa; kid igonan Jesus. Jesus says unto us: Whosoever you shall ask the Father in my name, he will give it you.

Wégotogwén wa-ikitogwén, kawin nin nissitôtawassi; I don't know what he wants to say; I don't understand him.

Remark 1. The second third person of *awégwén* and *awégwénag*, is *awégwénan*, which is expressed in English by: I don't know who, or, we don't know who. F. i.

Awégwénan ga-wâbiigogwénan aw ga-gakibingwe-nigipan; gi-ikitowan onigiigon. We don't know who has opened the eyes of this born blind, said his parents.

Awégwénan ga-bi-ganougogwénan nishime; geget ucongom mino ijwêhisi. I do not know who came and spoke to my brother; he behaves now well.

Remark 2. If you are asked: *Awenen aw?* Who is this or that person? Or, *awenenag ogow?* or, *igiw?* Who are these or those persons? And if you don't know, you will have to answer, for the singular: *Awégwén*; and for the plural: *Awégwénag*; which both signify, I don't know who. F. i.

Awénen aw badássamosse? *Awegwen.* Who is that person there coming this way? I don't know.

Awénen aw ikwe ga-bi-ijad oma jéba? *Awegwen.* Who is that woman that came here this morning? I don't know.

Awénenag ge-mâldjadjig wâbang? *Awegwenag.* Who are those that will start to-morrow? I don't know.

Awénenag igiw ga-giossedjig pitchinâgo? *Awegwenag.* Who are those that have been a hunting yesterday? I don't know.

The second third person of this word of answer is *Awéngwenan*, for both the singular and plural. F. i.

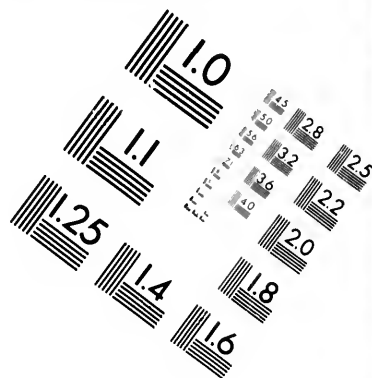
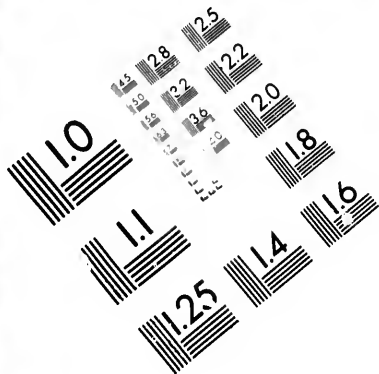
Awénenan ga-âwewenimâdjîn nimishôme? *Awegwewen.* Whom did my uncle reprimand? I don't know.

Awénenan ga-bi-ganonigodjîn nishime? *Awegwewen.* Who came and spoke to my brother? I don't know.

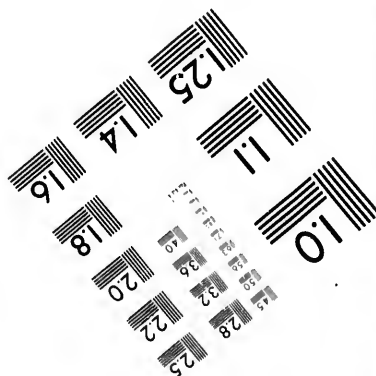
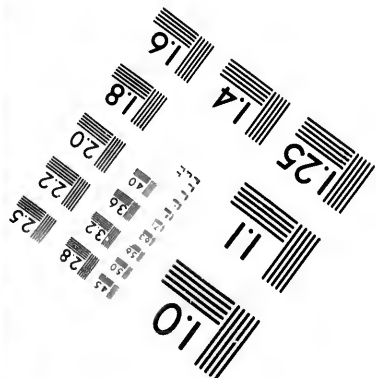
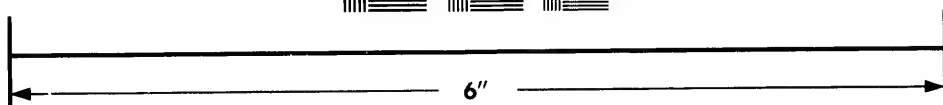
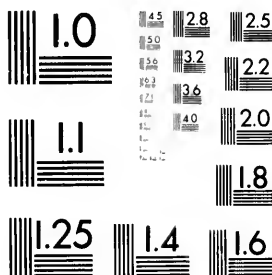
Before we close the Chapter of Pronouns we must observe that there are no *relative pronouns* in the Otchipwe language. The sentences in which there are relative pronouns in English, (*who, which, that, what,*) are given in Otchipwe by what is called, in this Grammar, "*The Change of the first vowel,*" forming chiefly participles. We have already employed this "*Change*" in some examples, but we have had till now no opportunity of mentioning it; and even now we mention it only because the relative pronouns are always expressed by the *Change*. But in the next Chapter, towards the end of the first Conjugation, you will find a full explanation of it. This explanation naturally belongs to the Chapter of Verbs, because the *Change* never occurs but in verbs.

Here are a few examples in which you will see how the sentences with relative pronouns are given in Otchipwe. All this, however, you will better understand when you study it again after a careful perusal of the next Chapter.

Kije-Manito misi gego, ga-gijitod, misi gego gaie mâninang, weni-djânissiwjîn ki sâgiigonan; God *who* made all things, and *who* gives us all, loves us like children.



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Jâwendâgosiwag waiâbandangig waiâbandameg ; blessed are they *who* see *what* you see.

Jâwendâgosi daiêbwetang âno wâbandansig ; blessed is he *that* believes although he sees not.

Ininiwag ga-âno-nandomindjig, kawin gi-bi-ijâssiwag ; the men *that* have been called, did not come.

Inini ga-wâbamag, ga-ganonag gaie. . . . The man *that* I have seen, and *whom* I have spoken to. . . .

Oshkinawe enônad gi-bi-ija oma jêba ; the young man *whom* thou employest, came here this morning.

Ikwe wâdigemag ; the woman to *whom* I am married.

Inini wâdigemag ; the man to *whom* I am married.

CHAPTER III.

OF VERBS.

A *Verb* is that part of speech which expresses an action or state, and the circumstances of time in events, or in a being.

The being which does or receives the action expressed by the verb, is called its *subject* ; and the being to which relates the action, in some verbs, is called its *object*.

The verb is the principal and most important part of speech, especially in the Otchipwe language, which is a language of verbs.

DIVISION OF VERBS.

The principal grammatical division of verbs is in two classes, *transitive* and *intransitive*. Each of these two classes has its subdivisions, which are detailed here. It was necessary to give to some sorts of verbs peculiar names, which do not occur in other Grammars. But in the Grammar of the Otchipwe language, which differs so much from other languages in its grammatical system, it seemed necessary to establish distinct denominations for certain peculiar kinds of verbs.

A. TRANSITIVE VERBS.

1. *Active verbs*, or *transitive-proper*, express an act done (or that could be done) by one person or thing to another. F. i. *Nin sâgia noss*, I love my father. *Nind ojibian masinaigan*, I write a letter. *Nin da-gañôna wâbamag*, I would speak to him if I saw him.

2. *Reciprocal verbs* are those which designate a reaction of the subject on itself. F. i. *Nin kikênindis*, I know myself. *Sâ-giïdiso*, he loves himself. *Kitimâgiïlisowag*, they make themselves poor.

3. *Communicative verbs*. So are called the verbs that express a mutual action of several subjects upon each other, in a communicative manner. These verbs have only the plural number. F. i. *Igiw nitam ga-bi-anamiâdjig*, *weweni gi-sâgiïdiwag*, *gi-jâwenindiwag*, *mojag gi-mino-dodâdiwag*. The first Christians loved much each other, were charitable to each other, and treated each other well.—It must, however, be remarked, that these verbs do not always signify a *mutual* action of several subjects upon each other; but sometimes they mean that the subjects of the verb act *together*, or are *influenced together*, in a common or communicative manner. F. i. *Nin tibaamâdimin*, we are paid together. *Nimûidiwag*, they are dancing together. *Widjindiwag*, they are going together.

4. *Personifying verbs*. We call, in this Grammar, those verbs personifying, which represent an *inanimate* object acting like a person, or another animate being. F. i. *Nishtigwân nin nissigon*, my head kills me, (I have a violent head-ache.) *Masinaigan nin gi-bi-odissigon*, a letter came to me. *Ninde ki nandawenimigon*, my heart desires thee. *Ishkotewâbo ki makamigon kakina kid aiïman*, ardent liquor (fire-water) is robbing thee of all thy things.

There is yet another kind of personifying verbs, which are formed by adding *magad* to the third person singular present, indicative, of verbs belonging to the I., II., and III. Conjugations. These verbs give likewise to inanimate objects the acti-

vity or quality of a person, or another animate being. F. i. *ljâ-magad*, it goes, (*ijâ*, he goes.) *Nâbikwân bibonishimagad oma*, a vessel winters here, (*bibônishi*, he winters.) *Mandan masinai-gan jâganâshimomagad*, this book speaks English, (*jâganâshimo*, he speaks English.)

Remark 1. When the third person singular, above mentioned, ends in a *consonant*, you must first add to this third person the *mutative vowel*, and then the termination *magad*, to form these personifying verbs. The *mutative vowel* is that in which ends the third person *singular*, present, indicative; or with which commences the *termination* of the third person *plural*. F. i. *Nin ikkit*, I say; third person singular, *ikkito*, he says; this *o* is the mutative vowel. If you annex *magad* to this *o*, you will have the personifying verb *ikkitômagad*, it says. But when the said third person *singular* ends in a consonant, you have to go to the third person *plural*, and see its conjugational termination; and the vowel with which this termination begins, is our mutative vowel. F. i. *Dagwishin*, he arrives; the third person *plural* is, *dagwishinog*; now this *o* is the mutative vowel; and now add to this *o* the termination *magad*, and you will have the personifying verb *dagwishinomagad*, it arrives, it comes on. In *substantives* the mutative vowel appears in the termination of the plural. F. i. *Anang*, a star; plural, *anangog*; *o* is its mutative vowel. *Assin*, a stone; plural, *assinig*; *i* is its mutative vowel. *Biwâbik*; *biwâbikon*.

Remark 2. Sometimes abbreviations are employed in the formation of these verbs. F. i. *Kitimâgisi*, he is poor. According to the rule we ought to form the personifying verb by adding *magad* to this third person, and say, *kitimâgisimagad*; but they say, *hitimâgad*, it is poor. *Kitimâgad endaiân*, my dwelling is poor. *Kitimâgad nind agwiwin*, my clothing is poor.

B. INTRANSITIVE VERBS.

1. *Neuter* verbs, or *intransitive-proper*, are those verbs that express a state of being, or an action not going over on any object. F. i. *Nin kashkendam*, I am sorrowful, sad. *Kid âkkos*,

thou art sick. *Minwendam*, he is contented, glad, happy. *Nibâ*, he sleeps. These are intransitive verbs, because they express a state of being. The following express an action confined to the actor, not passing over on any subject, and are therefore intransitive. *Nin mādja*, I depart, I start. *Ki dagwishin*, thou arrivest. *Wâbange*, he is looking on. *Anishinâbewidjige*, he lives and acts like an Indian.

2. *Reproaching* verbs. So are called here the verbs which signify that the subject thereof has some reproachful habit or quality. F. i. *Aw kwiwisens nibâshki*, this boy likes too much sleeping, (*nibâ*, he sleeps.) *Nimisse nimishki*, my sister likes too much dancing, (*nimi*, she dances.) *Ginâwishkiwag*, they are in the habit of lying. *Gimôdishki*, he is a thief.

3. *Substantive verbs* are those that are formed directly from substantives. F. i. *Aking gi-ondji-ojitchigâde kiaw*, *minawa dash ki gad-akiw*; out of earth was formed thy body, and thou shalt be earth again. (*Aki*, earth; *nind akiw*, I am earth; *aki-wi*, he is earth.) *Lot wiwan giabanâbiwan*, *mi dash ga-iji-jiwitâganiniw*; Lot's wife looked back and became salt (a pillar of salt.) (*Jiwitâgan*, salt; *nin jiwitâganinw*, I am salt; *jiwitâganiniw*, he (she) is salt.) *Nind anishinâbew*; *nind ininw*; *nind ikwew*.

4. *Abundance-verbs*. These verbs are likewise formed from substantives, and they designate that there is abundance of the object signified by the substantive from which they are formed. They all end in *ka*, and are unipersonal verbs, belonging to the VII. Conjugation. F. i. *Nibika oma*, there is much water here. *Anishinâbeka wedi*, there are many Indians there. *Tibikong gikitchi-anangoka*, last night there was plenty of stars, (many stars were visible.) *Assinika*, there is abundance of stone. *Gigôika*, there is plenty of fish.

5. *Unipersonal* verbs are those that have only the third person. The verbs of the preceding number are unipersonal verbs. These verbs are commonly called by Grammarians *impersonal*; but the term *unipersonal* is undoubtedly more adapted to them; because they are not entirely destitute of persons, but they have

only *one*; so they are rather *unipersonal* than *impersonal*. F. i. *Kissinâ* or *kissinâmagad*, it is cold. *Kijâte*, or *kijâtemagad*, it is warm. *Gimiwan*, it rains. *Sanagad*, it is difficult.

6. *Defective* verbs are those that want some of the tenses and persons, which the use does not admit. F. i. *hwa*, he says, (inquit). *Nin dind*, I am, I do; *anin endlian?* how do you do?

There are many other kinds, or rather modifications of verbs, of which we will speak after all the Conjugations, under the head of *Formation of Verbs*.

There are no *auxiliary*, or helping verbs, in the Otchipwe language. The verbs of all the Conjugations of this Grammar are inflected or conjugated by themselves without the help of any other verbs. The verbs *to be* and *to have*, which are auxiliary verbs in other languages, are principal verbs in the Otchipwe language. Instead of auxiliary verbs, the Otchipwe verbs take certain prefixes or signs in certain moods and tenses.

There are five prefixes, or signs, in the Otchipwe Conjugations, by which the different moods and tenses are distinguished; viz: *ga-*, *ge-*, *gi-*, *da-*, *ta-*.

Ga-, (pronounced almost *ka-*), for the perfect and pluperfect tenses, (in the *Change*), and participle perfect and pluperfect.

Ga-, (*gad-*), and *ta-*, for the future tense indicative.

Ge-, (*géd*), (pronounced almost *ke-*, *ked-*), for the future tenses, subjunctive, and participle future.

Gi-, for the perfect and pluperfect tenses.

Da-, for the conditional mood.

Remark. The English language has also several signs which are employed in the Conjugation of verbs; as, *will*, *would*, *shall*, *should*, *ought*, etc. But there is a great difference, in regard to the use of signs, between the two languages. The English signs are sometimes used by themselves, separately from their verbs; and one sign may serve for several subsequent verbs. Not so in Otchipwe. In this language the signs always remain attached to the verb, and can never be used separately; and the sign must be repeated before every verb which stands under the influence of the same.

This remark is rather a *syntactical* one; but speaking here of these signs, as attached to verbs *etymologically*, I make it here. You will better understand it when you return to it after the attentive perusal of the long Chapter of Verbs.

SOME ILLUSTRATING EXAMPLES.

In *English* you would say: I will work to-morrow all day; indeed I will. Here the sign *will* stands alone, separated from its verb, only referring to it.

But in *Otchipwe* you must say: *Nin gad-anoki wâbang kabegijig; geget nin gad-anoki*. You cannot put the sign only and say: *Geget nin gad*. The sign can never be used separately from its verb; it must remain attached to it; you must say: *Geget nin gad-anoki*.

So again you would say in *English*: He ought to pay thee; yes, he ought. The sign *ought* is separated from its verb.

In *Otchipwe* you have to say: *Ki da dibaamag sa. E, ki da dibaamag*.—The sign *da-*, remains attached to its verbs.

In the following example you will see how the *Otchipwe* sign must be repeated at every verb to which it relates.

In *English* you would say, for instance: He would be loved, respected, and well treated, if he did not drink so much.—The sign *would be*, is put only once for the three subsequent verbs.

But in *Otchipwe* you must repeat the sign before every verb, and say: *Da-sâgia, da-minâdenima, da-mino-dodawa gaie, osam minikwessig*. You see how the sign, *da-*, is repeated before every verb to which it refers.

INFLECTION OF VERBS.

To the inflection of verbs belong *voices, forms, moods, tenses, numbers and persons, and participles*. We shall now consider each of these articles in particular, and state the peculiarities of the *Otchipwe* Grammar.

A. *Of Voices.*

Voice in verbs shows the relation of the *subject* of the verb to the *action*, or *state of being*, expressed by it. We have two voices in the Otchipwe verbs; viz :

1. The *Active Voice*, so called because it shows the subject of the verb *acting* upon some object; as : *Nind ashama bekaded*, I feed the hungry. *Ki kikinoamâwag kinidjânissag*, thou teachest thy children. *O bibâgiman ogin*, he calls his mother.

2. The *Passive Voice*, so called because it shows the subject of the verb in a *passive* state, acted upon by some person or thing; as : *Ashama bekaded*, the hungry person is fed. *Kikinoamâwâwag kinidjânissag*, thy children are taught. *Wegimid bibâgima*, the mother is called.

B. *Of Forms.*

There are two forms throughout all our Conjugations, the affirmative and the negative forms.

1. The *Affirmative Form*, which shows that some state of existence, or some action, is *affirmed* of the subject; as : *Wâwijen-dam*, he is joyous. *Nin wassitâwendam*, I am sad. *Kid adissoke*, thou art telling stories. *Gashkiwâsso*, she is sewing.

2. The *Negative Form*, which shows that some state of existence, or some action, of the subject of the verb, is *denied*; as : *Kawin nin nibâssi*, I am not asleep. *Kawin ki nibâgwessi*, thou art not thirsty. *Kawin bigwâkamigibidjigessiwag*, they don't plough. *Kawin kid agonwetossinoninim*, I do not gainsay you. *Ojibiigessigwa*, if they do not write. *Anokissig*, if he does not work.

Remark. It must be observed, as a peculiarity of the Otchipwe Grammar, that throughout all the Conjugations the *negative form* must be distinctly developed, fully displayed, because it is so peculiar, difficult, and varying, that no general rules can be abstracted for the formation of it. It must be exactly pointed out in every Conjugation, and in every part of it. The negation is effected by placing before the pronoun and verb the adverbs

ka or *kawin*, no, not ; or *kego*, do not, don't. And it is also expressed in the verb itself. In many cases this latter kind of negation only is employed, and the above negation-adverbs are not used.

C. *Of Moods.*

Mood in verbs is the manner of indicating the state of existence, of action, or passion, in subjects. The Otchipwe verbs have four moods ; viz :

1. The *Indicative*, which simply affirms or denies something, or asks a question ; as : *Pijikiwag odâbiwag*, the oxen are drawing, hauling. *Gagwédibenima*, he is tempted. *Kawin mâminâdisissi*, he is not proud. *Kawin awiia nin miskamâssi*, I don't insult anybody. *Ki nishkénima na awiia ?* Hast thou angry thoughts against anybody ? *Kawin na ta-ijâssiway ?* Will they not go ?

2. The *Subjunctive* or *Conjunctive*, which represents something under a doubt, wish, condition, supposition, etc. Verbs in this mood are preceded by some conjunction, *tchi*, *kishpin*, *missawa*, etc. ; and they are preceded or followed by another verb not in the subjunctive ; as : *Nin minwendam, missawa kitimâgisiiân*, I am happy, although poor. (*Kitimâgisiiân* is in the subjunctive mood.) *Ki windamon iw, tchi kikendaman*, I tell thee this, that thou mayst know it. (*Kikendaman*, subjunctive.) *Wâbamad kishime, ki gad ina tchi bi-ijad oma* ; if thou seest thy brother, thou wilt tell him to come here. (*Wâbamad*, that is *KISHPIN wâbamad*, if thou see him ; *kishpin* is understood.)

3. The *Conditional*, which implies liberty, or possibility of a state or action, *under a certain condition*, expressed in another verb in the subjunctive, preceding or following the verb in the conditional ; as : *Wissinissiwân nin da-bakade*, if I did not eat, I would be hungry. (*Nin da-bakade*, is in the conditional mood.) *Kishpin kibâkwaigasossig, da-biija* ; if he were not in prison, he would come. (*Da-bi-ija*, is in the conditional.)

Remark. The English *potential mood* is expressed in Otchipwe by the adverb *gonima*, or *kema*, perhaps ; which is placed before the verb that is in the potential in English, but in Ot-

chipwe it remains in the indicative; as: It may rain, *gonimâ ta-gimiwan*. He may preach or sing, *kéma ta-gagikwe, kéma gaie ta-nagamo*. But when the English potential implies *condition*, (which is only understood,) in Otchipwe the conditional is employed; as: I would go, (if . . .) *nin da-ija, (kishpin . . .)* You should obey your father, *ki da-babamitawawa k'ossiwa . . .* (if you wish to do your duty . . .)

4. The *Imperative*, which is used for commanding, exhorting, praying, permitting or prohibiting; as: *Dodân iw*, do that. *Ojî-ton ow*, make this. *Enamiangin bimâdisiioq*, live like Christians. *Debénimiliang, bonigidetawishinâm ga-iji-bâtâdiûang*; Lord, forgive us our sins. *Mâdjân*, go. *Kégo mâdjâken*, don't go.

Remark. There is properly speaking, no *Infinitive Mood* in the Otchipwe language. What some believe to be the infinitive, as: *Ikkitom, tchi ikkitông, tchi inendamîng*, etc., is not that mood; it is the *indefinitive third person singular*; which may be given in English with the indefinite pronoun *one*. Better yet it is expressed in French and German. F. i. *Ikkitom*, signifies in French, "on dit," and in German, "man sagt." In English we may say, "one says," or "they say;" but this is not so expressive as, *ikkitom*, or *on dit*, or *man sagt*. In the paradigms of the Conjugations we will express this person, at least in some tenses, in *French*, for such as understand this language.

D. Of Tenses.

Tenses in verbs are those modifications of the verb, by which a distinction of time is marked. There are naturally only three times; viz: the *present*, the *perfect*, and the *future* time. But to express more exactly the circumstances of time in events, actions, or states of existence, three other distinctions of time have been adopted. This makes six tenses we have in Grammar, viz:

1. The *Present*, which indicates what is actually existing or not existing, going on, or not going on; as: *Bejigo Kije-Manito, kawin nississiwaj*; there is one God, there are not three. *Nind ojibûge, kawin nin babâmossessi*; I am writing, not walking about.

2. The *Imperfect*, which represents a state, action, or event, as past, or as continuing at a time now past; as: *Nind inendânâban tchi ijaiân gaie nin*; I thought to go myself too. *Wissiniban api pandigeiang*; he was eating when we came in. *Nimisse âkosiban ba-mâdjaiân*; my sister was sick, when I started to come here.

3. The *Perfect*, which represents events, actions or states, as completely finished and past; as: *Ninoshe gi nibo*; my aunt is dead. *O gi-nissân o pijikiman*; he has killed his ox.

4. The *Pluperfect*, which signifies that an action or event was over, when or before another began, which is also past; as: *Nin gi-ishkwa-ajibiügenâban, bwa madwessing kitotâgan*; I had done writing, before the bell rang. *Ki gi-gijitonâban na apâbiwin, api pândigewad?* Hadst thou finished the bench when they came in?

5. The *Future*, which represents actions or events, definitely or indefinitely, as yet to come; as: *Wâbang nin ga-bi-ija minawa*; to-morrow I will come again, (*definitely*.) *Nâgatch nin ga-bi-ija minawa*; by and by I will come again, (*indefinitely*.)

6. The *Second Future*, which indicates that an action or event will be over, when or before another action or event likewise future shall come to pass; as: *Kakina ge gi-bimâdisidjig aking ta-abitchibâwag, tchi bwa dibâkoniding*; all that shall have lived on earth, will rise again before the general judgment.

E. Of Numbers and Persons.

The *Numbers* are two in every tense and mood, the *singular* and the *plural*. And each number has three *Persons*, the first, the second, and the third.

The *subjects* of verbs are ordinarily *nouns* or *pronouns*. The pronouns that are employed to serve as subjects to verbs, are the two personal pronouns, *nin*, I, me, we; and *ki*, thou, thee, we, you, us. These two pronouns serve for both sexes and both numbers; *nin* for the first persons, and *ki* for the second.—The third persons have no personal pronouns in the immediate connexion with verbs. In some Conjugations, indeed, the third

persons are preceded by an *o*; but this *o* does not signify *he, she, it, or they*; it signifies *him, her, it, or them, the object of the verb*. F. i. *O wâbaman*, he sees him, (her, them.) *O wâbandan*, he sees it. *O wâbandanan*, he sees them. This *o* is also a possessive pronoun signifying *his, her, its, their*, as we have seen in the preceding Chapter.

F. Of Participles.

A *Participle* is a part or form of the verb, resembling, at the same time, an adjective, and occasionally also a substantive and has its name from its *participating* of the qualities of the verb, the adjective, and the substantive.

The Otchipwe participles have two forms, all the six tenses, the three persons, and both numbers, singular and plural.

The two forms of the participles are :

1. The *Affirmative Form*; as: *Gâgitod*, speaking, or he that is speaking. *Dêgwishing*, he that arrives, arriving. *Sênagak*, what is difficult. *Wênijishing*, what is fair, good, (being fair.)

2. The *Negative Form*; as: *Gâgitossig*, he that is not speaking. *Dêgwishinsig*, he that arrives not, not arriving. *Sênagas-sinok*, what is not difficult; not being difficult. *Wênijishinsinog*, not being fair, good.

The six tenses of the participles are the same as stated above; viz: The *present*, the *imperfect*, the *perfect*, the *pluperfect*, the *future* and the *second future*; as: *Gâgitoiân*, I who am speaking. *Gâgitoiamban*, thou who wast speaking. *Gâ-gigitod*, he who has been speaking. *Gâ-gigitoiângiban*, we who had been speaking. *Gê-gigitoieg*, you who will be speaking. *Gê-gi-gigitoiad*, they that will have been speaking.

Towards the end of the paradigm of the I. Conjugation you will find an important *Remark* on the Otchipwe participles, which you will please mind well.

Of the Dubitative.

The *Dubitative* or *Traditional* is used when persons are spoken of, whom the speaker never saw, or who are absent; or other

objects, that he never saw nor experienced himself; or speaking of events which happened not before the eyes or ears of the person speaking, or shall come to pass in future; as: *Mi-ga-ikkitogwen aw akiwesi bwa nibod*, so said that old man before he died. *Anindi eiâd k'issaie?*—*Moniang aiâdog*. Where is thy brother? —He is in Montreal; (or I think he is in Montreal, but I am not certain.) *Ki kikendan na ga-ijiwebadogwen endaieg awass bibonong?* Dost thou know what happened in your house the winter before last?

Speaking of common uncertain events or objects, or of common persons absent, or of times past, we may employ it with propriety. For this reason it is also called *Traditional*. It is also employed with the indefinite pronoun *awegwen*, whoever, or whosoever; as: *Awegwen ged-ikkitogwen...* Whoever shall say... *Awegwen ged-ijâgwen...* Whosoever shall go...

But what shall we call this, *Dubitative*, or *Traditional*? We cannot call it a *mood*; it has moods itself, the indicative and subjunctive at least. We cannot call it a *form* either, because it has itself two forms, the affirmative and the negative. We cannot even call it a *voice*, as we find in it two voices, the active and the passive. I think the most appropriate name for it would be: *Dubitative Conjugation*.

The dubitative Conjugations have not all the tenses and moods of the common Conjugations. We shall exhibit in the paradigms of the dubitative Conjugations those tenses that are commonly used in them.

Note When we observe the Indians in their speaking, we see that they have three manners of expressing themselves, when they speak of uncertain, or unseen and unexperienced events or persons.

1. They use the *Dubitative*, as established in the Dub. Conj. of this Grammar F. i. *Abidog*, he is perhaps in; *gi-mâdjâdoge-nag*, they are perhaps gone away.

2. They use not the *Dubitative*, but they employ adverbs denoting *uncertainty*; as, *gonima*, *ganabatch*, *mâkija*, all which

signify *perhaps*. F. i. *Gonima abi*, perhaps he is in; *ganabatch gi-mâdjâwag*, perhaps they are gone away.

3. They use the Dubitative and these adverbs of uncertainty together. F. I. *Gonima abidog*, perhaps he is in; *gonimâ gi-mâdjâdogenag*, perhaps they are gone away.

They have also, for the expression of such phrases, the words *kiwê* and *madwê-*, which signify, *they say*, or, *it is said*. F. i. *Gi-nibo kiwê*; or, *gi-madwê-nibo*, they say he is dead; *Gi-dag-wishinog kiwê*, or, *gi-madwê-dagwishinog*, it is said that they have come.

CONJUGATIONS OF VERBS.

The *Conjugation* of a verb is a written or recited display of its different voices, forms, moods, tenses, numbers and persons, and participles. To accommodate and arrange with ease all the different kinds of verbs of this "language of verbs," we must assume no less than *nine* Conjugations.

Remark I must, however, make here a similar remark, as I did in the preceding Chapter, p 59. I will lay here in the following Conjugations, where all kinds of the Otchipwe verbs are conjugated at large through all their voices, forms, moods, tenses, numbers and persons, and participles, I will lay, I say, a full and complete display of them before the eyes of the learner; because I think that by this method a thorough knowledge of the use of the Otchipwe verbs may be easier conveyed to his mind and memory, than by any other plan I could think of. But I say again here, as I said in the above cited remark, that this detailed display of verbs is principally intended to assist the *beginner*, and to show him at once the whole verb in all its inflections.

The characteristic mark by which verbs are known, to which Conjugations they belong, is the *third person* singular, present, indicative, affirmative form. Besides this person, the *quality* of the verb must be considered. At the commencement of every Conjugation it will be said, which verbs belong to it.

The following table shows the nine different Conjugations, and the verbs belonging to each of them.

CONJUGATION TABLE.

<i>Conj.</i>	<i>Quality of verbs.</i>	<i>Term of the 3d. person.</i>
I. Conj.	<i>Intransitive (or neuter) verbs, ending in a vowel at the 3d. person sing. pres. indic., the reproaching and substant-verbs; likewise the reciprocal and communicative, although transitive.</i>	<i>a, e, i, o.</i>
II. Conj.	<i>Intransitive verbs, ending in am at the 3d. pers. sing. pres. indic., (and likewise so at the first person.)</i>	<i>am.</i>
III. Conj.	<i>Intransitive verbs, ending in in or on at the 3d. pers. sing. pres. indic., (and likewise so at the first person.)</i>	<i>in, on.</i>
IV. Conj.	<i>Transitive (or active) verbs, ANIMATE, ending in ân at the 3d. person sing. pres. indic.; (at the first person in a.)</i>	<i>ân.</i>
V. Conj.	<i>Transitive verbs, ANIMATE, ending in nân at the 3d. pers. sing. pres. indic. (and likewise so at the first person.)</i> - - - - -	<i>nân.</i>
VI. Conj.	<i>Transitive verbs, INANIMATE; and the personifying.</i> - - - - -	<i>ân, en, in, on.</i>
VII. Conj.	<i>Unipersonal verbs, ending in a vowel</i>	<i>a, e, i, o.</i>
VIII. Conj.	<i>Unipersonal verbs, ending in ad.</i>	<i>ad.</i>
IX. Conj.	<i>Unipersonal verbs, ending in an or in</i>	<i>an, in.</i>

Remark. The order of these Conjugations may appear singular. It is so indeed; the *intransitive* verbs precede the *transitive*. But this plan and order again I have adopted to accommodate the beginning learner. The Conjugations of the transitive verbs are much more difficult and complicated than those of the intransitive. These are simple and easy; and may be considered as the first steps in the scale of the Otchipwe Conjugations, by which the learner will easily ascend to the more difficult ones. But if he had to commence with the Conjugations of transitive verbs, he would begin with the most difficult and embarrassing of all these Conjugations, with the *fourth* in the above table; and might possibly be frightened and discouraged.

I. CONJUGATION.

To this Conjugation belong the *intransitive* or neuter verbs that end in a *vowel* at the third person singular, present, indicative. There are also other verbs ending at the third person, in a vowel, but they belong to the VII. Conjugation, being *unipersonal* verbs.

This vowel in which ends the third person above mentioned, and which is the characteristic mark of the intransitive verbs belonging to the I. Conjugation, may be *a, e, i, or o.* F. i.

<i>Intransitive verbs.</i>	<i>Third person.</i>
<i>Nin mādja</i> , I depart, I start,	<i>mādja.</i>
<i>Nin mijagā</i> , I arrive (in a canoe, etc.,)	<i>mijaga.</i>
<i>Nin jāwendjige</i> , I practice charity,	<i>jāwendjige.</i>
<i>Nind ijitchige</i> , I do, I act,	<i>ijitchige.</i>
<i>Nin bos</i> , I embark,	<i>bōsi.</i>
<i>Nind ab</i> , I am (somewhere,)	<i>abi.</i>
<i>Nin gigit</i> , I speak,	<i>gigito.</i>
<i>Nin mindid</i> , I am big,	<i>mindido.</i>

To this Conjugation also belong the *reciprocal* verbs, because they all end in *o* at the third person singular, pres. indic.; as :
Nin kikenindis, I know myself; *kikenindiso.* *Nin gagwedjindis*,

I ask myself; *gagwêdjindiso*. *Nin pakitéodis*, I strike myself; *pakitéodiso*. The reciprocal verbs are in some respect *transitive*, because they express a reaction of the subject on itself. Still they don't belong to the transitive Conjugations, because the action of the subject does not go over upon an object, but redounds on the same that is acting.

Likewise do all the *communicative* verbs belong to this I. Conjugation, although they are of a real *transitive* signification. They are used only in the plural, where they conjugate exactly like intransitive verbs, not bearing any marks of transition in their construction; as: *Nin widôkodâdimin*, we help each other; *ki wîdokodâdim*, *wîdokodâdiwag*. *Ki pakitéodimin*, we strike each other; *ki pakitéodim*, *pakitéodiwag*. *Nin wâbandimin*, we see each other; *ki wâbandim*, *wâbandiwag*.

The *reproaching* verbs and the *substantive-verbs* are intransitive, and all end in *i* at the third person above mentioned, and of course belong to this Conjugation; as: *Nin minikweshk*, I am in the habit of drinking; *minikweshki*. *Nin bâpishk*, I am in the habit of laughing; *bâpishki*. *Nin mitigow*, I am wood; *mitigowi*. *Nind assin*, I am stone; *assinwi*.

Remark 1. In the paradigms or patterns of the Conjugations, the terminations of all the moods and tenses are printed in *Roman* the better to show the inflection of the verb.

Remark 2. In regard to the difference between *nin* and *ki*, we, see *Rem. 3*, page 42. And in regard to the euphonical *d*, see *Rem. 1*, page 41. These remarks must be well borne in mind, as they will be of use throughout the Conjugations.

Remark 3. Remember well, dear reader, that in the patterns or paradigms of these Conjugations, we don't express *both* first persons plural, *nin* and *ki*, (or *nind*, *kid*,) we; we put only one, *nin*, (or *nind*;) the other one, *ki*, (or *kid*,) is understood. This will save many a line in this book. But remember well, that in all the forms, in all the moods and tenses of all these Conjugations, where there are first persons plural, both can be used, according to the above remarks. So, for instance, instead of saying in the paradigm

Nind ikkit, I say, etc.
kid ikkit,
ikkito,
nind ikkitomin, } we say,
kid ikkitomin, }
kid ikkitom,
ikkitowag ;

we will say thus:

Nind ikkit,
kid ikkit,
ikkito,
nind ikkitomin, we say,
kid ikkitom,
ikkitowag.

And you will have to supply yourself the *second* first person plural, which is ordinarily the same in the verb, the pronoun only is different. But where the verb itself differs in the two persons plural, there we express them both; as in the subjunctive mood, in participles, etc.

Remark 4. In the paradigms of these Conjugations, we express the English verb only at the *first* person singular in every tense, and the others will again be supplied by you; because we don't teach here to conjugate in English, but in Otchipwe.

Remark 5. The characteristic third person of the verbs belonging to this Conjugation, may end in any of the four vowels, in *a*, *e*, *i*, or *o*; and the end-vowel of this third person remains throughout the whole Conjugation. To this characteristic vowel the *terminations* are attached; but the vowel itself does not belong to the terminations, which are always the same for all the verbs of this Conjugation; whereas the characteristic vowel is different in different verbs. In the following four verbs the *end-vowel* of the third person is different in each of them; but the *terminations* are always the same.

Gaba, he debarks, *nin'gabâmin*, *ki gabâm*, *gabâwag*.

Gâgikinge, he exhorts, *nin gâgikingemin*, *ki gâgikingem*, *gâgikingewag*.

Nimi, he dances, *nin nimîmin*, *ki nimim*, *nimiwag*.

Nibô, he is dying, *nin nibomin*, *ki nibom*, *nibowag*.

Here follows now the paradigm of the I. Conjugation, fully displayed. Endeavor especially to commit to memory the *terminations*. If you know the terminations, and know the characteristic vowel of the third person sing. pres. indic., you will easily conjugate every verb of this Conjugation. This characteristic third person is sometimes difficult to know. For this reason I took a particular care in the Dictionary to express it at every verb.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind ikkit, I say,
kid ikkit,
ikkito, { one says,
ikkitom, { (on dit,*)
nind ikkitomin, { or they say.
kid ikkitom,
ikkitowag.

IMPERFECT TENSE.

Nind ikkitonaban, I said,
kid ikkitonaban,
ikkitoban,
nind ikkitominaban,
kid ikkitomwaban,
ikkitobanig.

PERFECT TENSE.

Nin gi-ikkit, I have said,
ki gi-ikkit,
gi-ikkito,
gi-ikkitom, they have said, (on a dit,)
nin gi-ikkitomin,
ki gi-ikkitom,
gi-ikkitowag.

PLUPERFECT TENSE.

Nin gi-ikkitonaban, † I had said,
ki gi-ikkitonaban,
gi-ikkitoban.

* See *Remark*, p. 88.

† *Note*. This *pluperfect*, and the *imperfect* tense, are not so sharply distinguished in Otchipwe, as they are in English, or in other civilized languages. In

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

- Kawin nind ikkitossi*, I do not say,
“ *kid ikkitossi*,
“ *ikkitossi*,
“ *ikkitossim*, they don't say, (on ne dit pas.)
“ *nind ikkitossimin*,
“ *kid ikkitossim*,
*ikkitossi*wag.

IMPERFECT TENSE.

- Kawin nind ikkitossinaban*, I did not say,
“ *kid ikkitossinaban*,
“ *ikkitossiban*,
“ *nind ikkitossiminaban*,
“ *kid ikkitossimwaban*,
“ *ikkitossibanig*.

PERFECT TENSE.

- Kawin nin gi-ikkitossi*, I have not said,
“ *ki gi-ikkitossi*,
“ *gi-ikkitossi*,
“ *gi-ikkitossim*, they have not said, (on n'a pas
pas dit.)
“ *nin gi-ikkitossimin*,
“ *ki gi-ikkitossim*,
“ *gi-ikkitossi*wag.

PLUPERFECT TENSE.

- Kawin nin gi-ikkitossinaban*, I had not said,
“ *ki gi-ikkitossinaban*,
“ *gi-ikkitossiban*,

Otchipwe they are used promiscuously. So, for instance, to express, “*He said*,” the Indian will say *Ikkitoban*, or *gi-ikkitoban*, etc. This note applies also to other Conjugations.

nin gi-ikkítominaban,
ki gi-ikkítomwaban,
gi-ikkítobanig.

FUTURE TENSE.

Nin gad-ikkít, I will say,
ki gad-ikkít,
ta-ikkító,
ta ikkítom,
nin gad-ikkítomin,
ki gad-ikkítom,
ta-ikkítowag.

SECOND FUTURE TENSE.

Nin ga-gi-ikkít, I will have said,
ki ga-gi-ikkít,
ta-gi-ikkító,
ta-gi-ikkítom,
nin ga-gi-ikkítomin,
ki ga-gi-ikkítom,
ta-gi-ikkítowag.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

*Ikkítóian, * I say, or, that I say,*
ikkítóian,
ikkítod,
ikkítong, (qu'on dise,)
ikkítóiang, } that we say,
ikkítóiang, }
ikkítóieg,
ikkítowad.

* See Remark 1, p. 110.

Kawin nin gi-ikkitossiminaban,
“ *ki gi-ikkitossimwaban,*
“ *gi-ikkitossibanig.*

FUTURE TENSE.

Kawin nin gad-ikkitossi, I will not say,
“ *ki gad-ikkitossi,*
“ *ta-ikkitossi,*
“ *ta-ikkitossim,*
“ *nin gad-ikkitossimin,*
“ *ki gad-ikkitossim,*
“ *ta-ikkitossiwag.*

SECOND FUTURE TENSE.

Kawin nin ga-gi-ikkitossi, I will not have said,
“ *ki ga-gi-ikkitossi,*
“ *ta-gi-ikkitossi,*
“ *ta-gi-ikkitossim,*
“ *nin ga-gi-ikkitossimin,*
“ *ki ga-gi-ikkitossim,*
“ *ta-gi-ikkitossiwag.*

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ikkitossiwan, if I do not say,
ikkitossiwan,
ikkitossig,
ikkitossing, that they say not, (qu'on ne
dise pas,)
ikkitossiwan; } that we...
ikkitossiwan; }
ikkitossiweg.
ikkitossigwa,

PERFECT TENSE.*

Gi-ikkitoiân, † because I have said, or, as
gi-ikkitoian, [I have said,
gi-ikkítod,
gi-ikkítong,
gi-ikkitoiâng, } if we . . .
gi-ikkitoiang, }
gi-ikkítóieg,
gi-ikkítowad,

PLUPERFECT TENSE.

Ikkitoiâmbân, if I had said, or because
I had said.

ikkitoiamban,
ikkítopan,
ikkítongiban,
ikkitoiângiban, } if we . . .
ikkitoiangoban, }
ikkítóié goban,
ikkítowâpan,

FUTURE TENSE.

Ged-ikkitoiân, that I will say,
ged-ikkitoian,
ged-ikkítod,
ged-ikkítong,
ged-ikkitoiâng, } that we shall say,
ged-ikkitoiang, }
ged-ikkítóieg,
ged-ikkítowad.

SECOND FUTURE TENSE.

Ge-gi-ikkitoiân, as I shall have said,
ge-gi-ikkitoian,
ge-gi-ikkítod,
ge-gi-ikkítong,

* See *Remarks* 2, p. 110.

† See *Note*, after all the *Remarks*.

PERFECT TENSE.

Gi-ikkitossiwan, I have not said, or because
I have not said,

gi-ikkitossiwan,
gi-ikkitossig,
gi-ikkitossing,
gi-ikkitossiwan̄g, }
gi-ikkitossiwan̄g, }
gi-ikkitossiweg,
gi-ikkitossigwa,

PLUPERFECT TENSE.

ikkitossiwan̄ban, † if I had not said, or had
I not said,

ikkitossiwan̄ban,
ikkitossigoban,
ikkitossingiban,
ikkitossiwan̄giban, } if we . . .
ikkitossiwan̄goban, }
ikkitossiwegoban,
ikkitossigwāban,

FUTURE TENSE.

Ged-ikkitossiwan, that I will not say,
ged-ikkitossiwan,
ged-ikkitossig,
ged-ikkitossing,
ged-ikkitossiwan̄g, } that we shall not say.
ged-ikkitossiwan̄g, }
ged-ikkitossiweg,
ged-ikkitossigwa.

SECOND FUTURE TENSE.

Ge-gi-ikkitossiwan̄, as I shall not have said,
ge-gi-ikkitossiwan,
ge-gi-ikkitossig,
ge-gi-ikkitossing,

† See Remark 3 at the end of this paradigm.

ge-gi-ikkitoiang, } as we shall say . . .
ge-gi-ikkitoiang, }
ge-gi-ikkitoieg,
ge-gi-ikkitowad.

CONDITIONAL MOOD.

PRESENT TENSE.

Nin da-ikkit, I would say, or I ought to say,
ki da-ikkit,
da-ikkito,
da-ikkitom, they would say, (on dirait),
nin da-ikkitomin,
ki da-ikkitom,
da-ikkitowag.

PERFECT TENSE.

Nin da-gi-ikkit, I would have said; I ought to have
said.
ki da-gi-ikkit,
da-gi-ikkito,
da-gi-ikkitom,
nin da-gi-ikkitomin,
ki da-gi-ikkitom,
da-gi-ikkitowag.

Gé-gi-ikkitoiän, what I would have said.
Etc., as above in the *second future* tense of the subj. mood.

IMPERATIVE MOOD.

lkkiton, } say, say thou,
ikkitokan, }
ta-ikkito, let him, (her, it,) say,
ta-ikkitom, let them say, (qu'on dise,)
ikkitoda, let us say,
ikkitog,
ikkitoiog, } say, say ye,
ikkitokeg, }
ta-ikkitowag, let them say.

ge-gi-ikkitossiwâng, } as we . . .
ge-gi-ikkitossiwang, }
ge-gi-ikkitossiweg,
ge-gi-ikkitossigwa.

CONDITIONAL MOOD.

PRESENT TENSE.

Kawin nin da-ikkitossi, I would not say; I ought not
“ *ki da-ikkitossi,* [to say,
“ *da-ikkitossi,*
“ *da-ikkitossim,* they would not say, (on ne
“ *nin da-ikkitossimin,* dirait pas.)
“ *ki da-ikkitossim,*
“ *da-ikkitossiwag.*

PERFECT TENSE.

Kawin nin da-gi-ikkitossi, I would not have said; I
“ *ki da-gi-ikkitossi,* [ought not to have said.
“ *da-gi-ikkitossi.*
“ *da-gi-ikkitossim,*
“ *nin da-gi-ikkitossimin,*
“ *ki da-gi-ikkitossim,*
“ *da-gi-ikkitossiwag.*

Ge-gi-ikkitossiwân, what I would n. h. s.
Etc., as above in the *second future* tense of the subj. mood.

IMPERATIVE MOOD.

Kego ikkitokên, * do not say, (thou,) say not.
kego ta-ikkitossi, let him (her) not say,
kego ta-ikkitossim, let them not say, (qu'on e dise
kego ikkitossida, let us not say, pas.)
kego ikkitokegon, do not say, (you,) say not,
kego ta-ikkitossiwag, let them not say.

* See Remark 4 at the end of the present paradigm.

Remark. The following Otchipwe participles cannot be given in English, throughout all the tenses and persons, in the *shape of participles*. There are no such participles in the *English language*. They must be expressed by the use of *relative pronouns*. Only the participle of the present tense, in the third person singular, could be expressed by a corresponding English participle; as: *Ekkitod*, saying; *baiâpid*, laughing, etc.

The *Latin* participles of the verbs called, *verba deponentia*, can answer three tenses of the Otchipwe participles, the *present*, the *perfect*, and the *future*; and not only the third person, but, by the use of personal pronouns, all persons and numbers. Let us take the verb, *nin gâgikinge*, I exhort, for an example, to illustrate the matter. It is *deponens* in Latin, *exhortor*.

Participles.

PRESENT TENSE.

Nin gegikingeiân, ego exhortans,
kin gegikingeian, tu exhortans,
win gegikinged, ille (illa) exhortans,
ninawind gegikingeiâng, } nos exhortantes.
kinawind gegikingeiang, }

PARTICIPLES.

PRESENT TENSE.

Nin ekkitoiân, * I saying, (I who say,)
kin ekkitoian, thou saying, etc.,
win ekkitod,
ekkitong, what they say, (ce qu'on dit)

* See Remark 5.

kinawa gegikingieig, vos exhortantes,
winawa gegikingedjig, illi (illæ) exhortantes.

PERFECT TENSE.

Nin ga-gâgikingeiân, ego exhortatus, (a),
kin ga-gâgikingieian, tu exhortatus, (a),
win ga-gâgikinged, ille exhortatus, (illa exhortata),
ninawind ga-gâgikingieiang, } nos exhortati, (æ)
kinawind ga-gâgikingieiang, }
kinawa ga-gâ ikingieig, vos exhortati, (æ),
winawa ga-gâgikingedjig, illi (illæ) exhortati, (æ).

FUTURE TENSE.

Nin ge-gâgikingeiân, ego exhortaturus, (a),
kin ge-gâgikingieian, tu exhortaturus, (a),
etc., etc.

By these examples we see that the following are true Otchipwe participles; but they cannot be given in English, nor in other modern languages, in the *shape* of participles.

PARTICIPLES.

PRESENT TENSE.

Nin ekkitossiân, I not saying, (I who say not,)
kin êkkitossiwan, thou who dost not say,
win ekkitossig,
ekkitossing, what they don't say (ce qu'on ne dit pas,)

ninawind ekkitoiâng, } we say that,
kinawind ekkitoiang, }
kinawa ekkitoieg,
winawa ekkitodjig, †

IMPERFECT TENSE.

Nin ekkitoiâmbân, I who said,
kin ekkitoiamban,
win ekkitopan,
ekkitongiban,
ninawind ekkitoiângiban, } we who said,
kinawind ekkitoiangoban, }
kinawa ekkitoiegoban,
winawa ekkitopanig,

PERFECT TENSE.

Nin ga-ikkitoiân, I who have said,
kin ga-ikkitoian,
win ga-ikkitod,
ga-ikkitung,
ninawind ga-ikkitoiâng, } we who have said,
kinawind ga-ikkitoiang, }
kinawa ga-ikkitoieg,
winawa ga-ikkitodjig.

PLUPERFECT TENSE.

Nin ga-ikkitoiâmbân, I who had said,
kin ga-ikkitoiamban,
win ga-ikkitopan,
ga-ikkitongiban,
ninawind ga-ikkitoiângiban, } we who had said,
kinawind ga-ikkitoiangoban, }
kinawa ga-ikkitoiegoban,
minawa ga-ikkitopanig,

† See *Remark*, p. 23.

ninawind ekkitossiawâng, } we that do not say,
kinawind ekkitossiawang, }
kinawa ekkitossiweg,
winawa ekkitossigog,

IMPERFECT TENSE.

Nin ekkitossiawâmbân, I who did not say,
kin ekkitossiawamban,
win ekkitossigoban,
ekkitossingiban,
ninawind ekkitossiawângiban, } we who did not say,
kinawind ekkitossiawangoban, }
kinawa ekkitossiwegoban,
winawa ekkitossigobanig.

PERFECT TENSE.

Nin ga-ikkitossiawân, I who have not said,
kin ga-ikkitossiawan,
win ga-ikkitossig,
ga-ikkitossing,
ninawind ga-ikkitossiawâng, } we who have not said,
kinawind ga-ikkitossiawang, }
kinawa ga-ikkitossiweg,
winawa ga-ikkitossigog.

PLUPERFECT TENSE.

Nin ga-ikkitossiawâmbân, I who had not said,
kin ga-ikkitossiawamban,
win ga-ikkitossigoban,
ga-ikkitossingiban,
ninawind ga-ikkitossiawângiban, } we who had not said,
kinawind ga-ikkitossiawangoban, }
kinawa ga-ikkitossiwegoban,
winawa ga-ikkitossigobanig.

FUTURE TENSE.

Nin ged-ikkitoiân, I who shall say,
kin ged-ikkitoian,
win ged-ikkitod,
ged-ikkitong,
ninawind ged-ikkitoiâng, } we who shall say,
kinawind ged-ikkitoiang, }
kinawa ged-ikkitoieg,
winawa ged-ikkitodjig.

SECOND FUTURE TENSE.

Nin ge-gi-ikkitoiân, I who shall have said,
kin ge-gi-ikkitoian,
Etc., as above in the FIRST FUTURE,

Remark 1. The conjunctions, *kishpin*, if; *missawa*, though; *tchi*, that, to, in order to, and others, are often placed before the verbs in the subjunctive mood, to express a condition, supposition, wish, etc. But they do not necessarily belong to this mood. This is the reason why they are not always laid down in the Conjugations. If you say: *Kishpin gego ikkitoiân*; or only, *gego ikkitoiân*; both expressions have the same signification: If I say something.

Remark 2. There is no *imperfect tense* in the subjunctive mood. The *pluperfect* has the grammatical appearance of the *imperfect*, but it is its own construction.

Remark 3. This *pluperfect* tense is sometimes preceded by the participle *gi-*, forming: *Gi-ikkitoiâmban*, *gi-ikkitôiamban*, etc. But this particle does not change its signification at all. If you say, *Kishpin gi-ikkitoiâmban iw, ki da-windamon*; if I had said that, I would tell thee; or, *Kishpin ikkitoiâmban iw, ki da-windamon*; it is all the same.

FUTURE TENSE.

Nin ged-ikkitossiwan, I who shall not say,
kin ged-ikkitossiwan,
win ged-ikkitossig,
ged-ikkitossing,
ninawind ged-ikkitossiawang, } we who shall not say,
kinawind ged-ikkitossiawang, }
kinawa ged-ikkitossiweg,
winawa ged-ikkitossigog.

SECOND FUTURE TENSE.

Nin ge-gi-ikkitossiwan, I who shall not have said,
kin ge-gi-ikkitossiwan,
always prefixing *ge-gi-* to the verb.

Remark 4. The *imperative* in the second person singular is expressed in two manners, *ikkiton* and *ikkitokan*. The second manner, *ikkitokan*, seems to be a kind of *polite* imperative, which is expressed in English by preposing the word *please* to the simple imperative, as: *Bi-ijâkan oma wâbang*, please come here to-morrow. (In the plural *ikkitokeg*.)

Remark 5. The participles can have *personal pronouns* before them, and have them often, as: *Nin ekkitoiân*, *kin ekkitoian*, *win ekkitod*, etc. But they could also do without them. For the better accommodation of the beginner the pronouns are expressed in the paradigms of our Conjugations.

Remark 6. It is necessary to observe here, that the first persons of the *plural*, ending in *iâng* or *âng*, with the circumflex accent, are employed in the cases where *nin*, (*nind*,) or *ninawind*, is expressed or understood, according to the rules and remarks mentioned above, page 42. But in the cases where *ki*, (*kid*,) or *kinawind*, is expressed or understood, the termination *iâng* or *âng* has no accent; it is pronounced very short, and almost as

ieng or *eng*. It is necessary to pay attention to this difference of pronunciation, because it changes the meaning of the sentence. If you say for instance: *Mi wábang tchi bôsiíang*; it means that to-morrow we will all embark; the person or persons *speaking*, and the person or persons *spoken to*. But if you say: *Mi wábang tchi bosiiáng*, (with the accent on the last syllable,) it means that *only* the persons speaking will embark to-morrow, not the person or person spoken to. So also, F. i.

Endâiáng, in our house or dwelling, (the person or persons spoken to, *excluded*.)

Endâiang, in our house or dwelling, (the person or persons spoken to, *included*.)

Remark 7. Likewise in the first and second persons of the *singular*, ending in *ián* or *án*, and *ian* or *an*, nothing but the accent distinguishes the first person from the second. The termination of the first person *ián* or *án*, is pronounced long; whereas that of the second person, *ian* or *an*, is very short. Let the following examples be pronounced to you by some person that speaks the Otchipwe language correctly, and try to get the right idea of this difference, in writing and pronouncing.

Ekkitoián ta-ijiwebad; it will be (or happen) as I say.

Ekkitoian ta-ijiwebad; it will be (or happen) as *thou* sayest.

Apegish enendamán ijiwebisiíán; I wish to behave as I please.

Apegish enendaman ijiwebisiúán; I wish to behave as thou pleasest.

Apegish enendamán ijiwebisiian; I wish thou wouldst behave as I please.

Apegish enendaman ijiwebisiian; I wish thou wouldst behave as thou pleasest.

If you look on the four last sentences, they would appear, if *without* accents, perfectly equal all of them. And nothing but the *accent* in writing, and the *emphasis* in pronouncing, effects the difference, which you will find material, if you consider the English sentences.

Remark 8. In regard to the syllable *ban*, which you will see attached to verbs in some tenses, in all our Conjugations, it must be observed, that sometimes it is *necessary*, and must remain with the verb to which it is attached. But sometimes it can be *omitted* without the least change of the meaning or sense of the verb to which it is attached, or the sentence in which the verb occurs. I have observed the Indians purposely on this point, and have noticed it a great many times, that they use or omit this syllable as they please, without any intention to effect a change of meaning by using, or by omitting it. Let us now see when it is necessary, and when it can be omitted.

1. It is NECESSARY in the *imperfect* and *pluperfect* tenses of the *indicative mood*, and the *participles*, and in the *pluperfect* tense of the *subjunctive* and *conditional* moods. In all these cases the final syllable *ban* must remain attached to the verb; as you will see in all the Conjugations of this Grammar.

2. But it can be OMITTED in the *present* tense of the *subjunctive* mood, and consequently in all the tenses which are formed after the present tense, as you will see again in all our Conjugations. In these tenses the Indians sometimes attach the syllable *ban* to the verb, and sometimes they do not, which makes no difference in the meaning of the verb.

EXAMPLES.

Kawin nin gashkitossimin tchi bisán-abüangidwa (or, *abüangidwaban*) *ninidjânissinanig*. We cannot make our children be still.

Nin da-gi-ina. Mi sa iw ge-gi-inagiban, or, *ge-gi-inag*. I would have told him. That is what I would have told him.

Respecting the annexation of the syllable *ban*, you have to observe that the final letter *n* of the verb to which *ban* is to be attached, is changed into *m*; which is always the case, where these two letters come together in compositions.

When the final letter of the verb is *g*, a vowel is inserted between this *g* and the syllable *ban*. This vowel is ordinarily *i*, as you see in the above examples; but in some instances the vo-

wel *o* is inserted; as you will see in the Conjugations, in some moods and tenses, where the *including* first person plural (*kina-wind*) ends in *goban*.

When the final letter of the verb to which the syllable *ban* is to be attached, is *d*, this letter is taken off, and the syllable *pan*, instead of *ban*, is added.

EXAMPLES.

Kawin nongom o da-gashkitossin tchi ijad, or, *tchi ijapan*. He would not be able to go to-day.

Kawin gi-inendansi tchi gi-ganojid, or, *tchi gi-ganojipan*. He was not willing to speak to me.

Kawin gi-inendansi wag tchi gi-ganojiwad, or, *tchi gi-ganojiwa pan*. They were not willing to speak to me.

Anawi o da-gi-gashkitonawa tchi gi-ojimowad, or, *tchi gi-ojimo-wapan*. They could have fled away.

Remark that in all these cases a *future* time is signified, at which some action or event shall take place, although the first verb has the full appearance of the *perfect* tense. (This appearance of the *perfect* could be given also to the English verb; we could say: "As soon as he has made it, he will bring it here." Even of the *present*: "As soon as he makes it, he will bring it here.")

But when actions or events are signified, which have *just past*, the same verb in the *Change* is employed, (which is the 3d Rule of the *Change*, p. 122.) To illustrate the matter, let us take the same examples as above, applying them to events *just past*.

Ga-ikkitoiân wenijishing gego, nin gi-mâdja; when I had said (as soon as I had said) something useful, I went away.

Ga-dagwishinang, ki gi-windamoninim iw; when we had arrived, I told you that.

Panîma ga-nanagatawendamân, nin gi-gigit; afterwards, when I had reflected, I spoke.

Ambé pasigwîda, mâdjada, awî-anokida mâmawi; let us rise and go and work together.

Kego
na
ba
an
Bisâ
lk
go
Kego
na
mu
Ta-a
tch
let

PERS
tha
Ba
Ne
Ki
wh
Ki
tia
W
se
IMPE
ar
Ka
ên
ca
N
sa

Kego matchi ikkitossida, kego matchi ijiwebisissida, ki nondagonan sa, ki wabamigonan gaie Debendjiged; let us not say any bad words, and let us not act wrong, because the Lord sees us and hears us.

Bisân aiâg, weweni namadabiog; be still, be sitted quietly.
Ikôgag oma, kwiwisensidog; mâdjag, giweioç; be gone boys; go away, go home.

Kego wika waiéjingekegon, énamiaieg, kego gaie nibiwa masinaigigekegon; do never cheat, Christians, and do not take much on credit.

Ta-ashamâwag kakina igiw anishinâieg; kego ta-giwessiwag tchi bwa wissiniwad; let these Indians have something to eat; let the not go home before they eat.

PARTICIPLES.

PRESENT TENSE.—*Gagitod nin pisindawa*; I listen to the person that speaks, (to the speaking person.)

Babâmitaw gegikwedjig; obey the preaching (persons.)

Netâ-bimossedjig nind anôdnag; I hire well walking persons.

Kin enokiian enamiégijigakin, ki gad-ânimis ningôling; thou who workest on Sundays, thou wilt suffer once.

Kinawa enamiassiweg ki kitimâgisim; you who are not Christians, are miserable.

Waiâbissigog nin kitimâgenimag; I pity those who do not see, (the blind.)

IMPERFECT TENSE.—*Mi igiw anishinâbeg enamiapanig*; here are the Indians that were Christians.

Kin enokissiwamban pitchinago api ba-ijaiân oma, nongon éniçok anokin; thou who didst not work yesterday when I came here, work to-day with all thy force.

Nin mikwénima êkkitopan iw; I remember the person who said so.

“ THE CHANGE.”

What is called “ The Change ” in this Grammar, is one of the most difficult parts to understand.

This “ Change ” is made ordinarily on the first vowel or syllable of the verb or of the adjective, and this vowel or syllable is changed in another vowel or syllable, and sometimes in two or even three, according to the rules given here.

The use of the language only can make you comprehend when the “ Change ” is employed in the phrase. The following table will show, how this “ Change ” is effected.

- A* (accented) is changed into *aiü* ; as : *Akosi*, he is sick ; *aiükosid*, a sick person ; *o sägian*, he loves him ; *saiügiad*, whom he loves ; *wäbi*, he sees ; *waiübid*, who sees, seing.
- A* (without accent) “ “ *é* ; as : *Ábí*, he is ; *ébid*, he that is, being ; *aiá*, he is ; *aiad*, who is, being ; *namadabi*, he sits ; *némadabid*, who is sitting.
- E* (always accented) “ “ *até* ; as : *Béjigo*, he is one ; *baijigod*, he who is only one ; *déwce*, he tells the truth ; *daiébowé*, who tells the truth ; *débisí*, he is contented ; *daiébisid*, a contented person.
- I* (accented) “ “ *á* ; as : *Náwawi*, he stands ; *náwawid*, who is standing ; *námi*, he dances ; *námíd*, who is dancing ; *gá-ija*, he is gone ; *gá-ijad*, he that is gone.
- I* (without accent) “ “ *é* ; as : *Néwó*, he dies ; *nébowé*, a dead person ; *nishicé*, he kills ; *néshicé*, who kills, murderer ; *nishkádási*, he is angry ; *néshkádásid*, an angry person.
- O* (accented) “ “ *wá* ; as : *Nódiu*, it blows ; *wádingin*, when it blows ; *bósi*, he embarks ; *buásid*, he that embarks ; *bódaace*, he makes fire ; *buwádaawé*, he who makes fire.
- O* (without accent) “ “ *wé* ; as : *Oóssima*, he is father ; *wéossimind*, who is father, (father) ; *ogwássima*, he is son ; *wégwássimind*, who is son, (son) ; *ogimáwi*, he is chief ; *wégináwáwí*, who is chief, (chief.)

REMARK I. Some verbs beginning with a *d*, make the *Change* by prefixing the syllable *en* ; as :

Nin dâ, I dwell, I stop ; *endaiân*, where I stop or dwell ; *endad*, where he stops, or who stops, dwells, etc.

Nin danis, I am in a certain place ; *endanisid oma*, he who is or lives here ; *mi ima endanisiân*, I am there, etc.

Nin danakî, I reside, or am native of a certain place ; *Moningwanekaning endanakidjig*, the natives or the permanent inhabitants of Lapointe.

Nin dôdam, I do ; *mi endodamân*, I do so ; *mi endôdaman*, thou dost so ; *mi endodang*, he does so.

Nin dapiné, I die in a certain place ; *nîbikaug endapinedjig*, those that die in the water ; *nopiming endapined*, he that dies in the woods.

There are many verbs, beginning likewise with a *d*, that make the *Change* regularly, according to the above table ; as :

Nin dagwishin, I arrive ; *dégwishing*, he that arrives ; *dassing dégwishinânin oma ki wâbamin*, every time I arrive here I see thee.

Nin dibâdjim, I tell ; *débâdjimodjig*, those that tell ; *kawin nin debwetawassi aw anotch go go débâdjimod* ; I don't believe him who tells so many different things.

Remark 2. In the *perfect*, *pluperfect* and *future* tenses the *Change* is not made in the verb itself, but in the particles or signs that precede the verb. These particles or prefixes are :

gi-, *ga-*, *gad-*. *Gi-*, is changed into *ga-* ; *ga-* into *ge-* ; *gad-* into *ged-*. F. i.

Gi-gigito, he has spoken ; *mi aw ga-gigitod*, this is the one that has spoken.

Gi-sigaandâso, he has been baptized ; *ga-sigaandâsodjig*, those that have been baptized.

Remark 3. There are two other particles or signs, *bi-*, and *wi-*, which use to precede verbs ; and the *Change* is made in these signs ; *bi-*, which indicates approaching or coming, is changed

into *ba-*; and *wi-*, which ordinarily denotes intention, will, or wish, is changed into *wa-*. F. i.

Nin bi-ija, I come here; *ba-ijâianin*, when I come here; *dassing ba-ijâiegon ki bidonawa gego*, every time you come here, you bring something; *ba-ijâdjig*, those that come here.

Nin wi-mâdja, I intend to go away; *mi igiw wa-mâdjadjig*, those are the persons that want to depart; *wa-mâdjabanig*, those that intended to go; *awenan wâ-mâdjad?* who wants to go?

Remark 4. When *two* of these signs precede the verb, the *Change* is made in the first one. F. i.

Nin gi-bi-bimishkâ, I came here (I have come here) in a canoe; *ga-bi-bimishkad*, he who came here in a canoe; *ga-bi-bimishkadjig*, those who came here in a canoe, boat, etc.

Remark 5. Verbs that are preceded by certain particles or prefixes, by prepositions, adverbs, or adjectives, make the *Change* in the first vowel of *these* words. When more than one of such words precede the verb, and relate immediately to it, the *Change* is made in the first vowel of the *first* of them; and in writing we attach them with hyphens to the verb, beginning from the *Change*. F. i.

Gego nind ondji ikkit iw, I say that for some reason; *wegonen wëndji-ikkitoian iw?* why dost thou say that?
Nin mino bimâdis, I live well; *méno-bimâdisid*, who lives well.

Progressive scale of Change.

Aiâ, he is;

aiad, he that is;

méno-aiad, he that is well;

kétchi-mino-aiad, he that is very well;

aiâpitchi-kitchi-mino-aiad, he that is perfectly well;

wa-âpitchi-kitchi-mino-aiad, he that wishes to be perfectly well;

ge-wi-âpitchi-kitchi-mino-aiad, he that intends to be perfectly well.

Remark 6. In regard to the *orthogr _ hy* of the above-mentioned signs, viz :

<i>gi-</i> ; <i>ga-</i> ;	- - - -	denoting the perfect or pluperfect tenses,
<i>ga-</i> ; <i>gad-</i> ; <i>ta-</i> ; <i>ge-</i> ; <i>ged-</i> ;		denoting the future tense,
<i>bi-</i> ; <i>ba-</i> ;	- - - -	“ coming, approaching,
<i>wi-</i> ; <i>wa-</i> ;	- - - -	“ intention, will,
<i>da-</i> ;	- - - -	“ condition,

etc., etc.

In regard, I say, to the *orthography* of these signs or prefixes, I wish to observe that I think it very proper and grammatical, to attach them with hyphens to their respective verbs, to which they are really incorporated, in the *Change* as well as without it. You will perhaps say that in the English Conjugations we also have signs, to express different significations and positions of the verb; as: have, shall, will, should, would, etc.; but we don't join them, in writing, to their verbs with hyphens.—Yes, that is true; but the analogy is not quite adequate. These English signs in Conjugations are at the same time words by themselves; whereas our Otchipwe signs are not words by themselves, are never employed alone, but only used with verbs to give them the above-mentioned significations. They must be considered as portions or parts of their verbs. This is the reason why some write them in *one word* with the verb; which I also did formerly myself. But considering the thing grammatically, I think it is better to let the verb appear by itself, and to join its sign by a hyphen to it.

For an illustration of the inadequateness of the above analogy, consider the following examples :

In English you say : “ I will go ; ” and if asked : Will you go ? your answer is : “ Yes, I will. ” Here you use only the sign *will*.

In Otchipwe you say : “ *Nin gad-ija* ; ” and if asked : *Ki gad-ija na* ? your answer cannot be, “ *E, nin gad.* ” You cannot use only the sign, *gad* ; you must put the verb with it and say : “ *E, nin gad-ija.* ”

In English again you say: "I have written five letters yesterday." And then affirming you will say: "Certainly, I have." In Otchipwe you say: "*Nānan masinaiganan nin gi-ojibianan pitchinago.*" And then affirming you cannot say: "*Geget nin gi.*" As soon as you pronounce *gi*, you must also express the verb, and say: *Nin gi-ojibianan.*

You see by these illustrations, that these Otchipwe signs are inseparably connected with their respective verbs; and that it is reasonable to join them to the verbs also in writing; but in a manner as not to disfigure the verb, and still to appear joined to it; which is effected by the use of hyphens.

And in grammatical consequence of this method of joining the signs to their verbs by hyphens, all the words between the sign and its verbs, must come under the same rule. F. i. *Nin bimâdis*, I live; *nin ga-bimâdis*; *nin ga-mino-bimâdis*; *nin ga-kitchi-mino-bimâdis*; *nin gad-âpitchi-kitchi-mino-bimâdis*. — All these words between the sign and the verb, are in the immediate connection with the verb like *one word* with it; and throughout all the movements and changes of the verb, they will remain in the same position to it, like a constellation. F. i.

Nin gi-âpitchi-kitchi-mino-bimâdis;
ki gi-âpitchi-kitchi-mino-bimâdis;
gi-âpitchi-kitchi-mino-bimâdisi;
etc.

Ta-âpitchi-kitchi-mino-bimâdisi;
ta-âpitchi-kitchi-mino-bimâdisiwag;
etc.

Kin ga-âpitchi-kitchi-mino-bimâdisiian;
ga-âpitchi-kitchi-mino-bimâdisid.

But where there is no such sign with a hyphen in the beginning, the adverbs or adjectives that precede the verb, will not be attached to it, by hyphens; there is no grammatical reason for it; as: *Nin mino bimâdis*; *nin kitchi mino bimâdis*; *nind apitchi kitchi bimâdis*.

We have now seen *how* the *Change* is effected; let us here consider, *when* it is used, as much it can be explained.

RULE 1. It is used in all the *participles* of all the tenses, as you will see in all these Conjugations. F. i. *Ekkitod*, who says; *ga-inendang*, who thought; *nin ge-dagwishinân*, I who shall arrive; *nin waiâbamag*, I who see him, etc.

RULE 2. It is employed in sentences which express *periodical* actions, events, or *states* of being. These sentences or expressions contain in English the words: *each, every one, every time, when, whenever, as often as* . . . F. i.

Anamiegijigad, it is Sunday, (VIII. Conjugation.) *Dassing enamiegijigakin*, every Sunday, (as often as it is Sunday.) *Enamiegijigakin*, on Sundays.

Nin ganôna, I speak to him; *gegonagin nin nagwetag*, when I speak to him, he answers me; *genonindwanin*, when they are spoken to.

Nind ab, I am; *ebiiânin oma, bi-nasikawishikan*, when I am here, come to me; *dassing ébidjin wedi, minikwe*, every time he is there he drinks.

RULE 3. The *Change* is likewise employed in sentences which express actions or events as *just past*, and contain in English the words, *when, as soon as*, etc. F. i.

Ga-mâdjad k'oss, gi-ikkitawag iw; when thy father had gone away, (or, after he went away,) they said that.

Ga-ishkwa-nagamowad anamie-nagamon, gi-mâdjarwag; when they had sung a hymn, they went . . .

RULE 4. The *Change* is employed after the interrogative adverbs *ânin?* how? what? and *âniniwapi?* when? And after the interrogative pronouns *awenen?* *awenenag?* who? and *wegonen?* what? Likewise after the adverb *api*, or *mi api*, when, at that time, then. F. i.

Anin eji-bimádisiian ? how dost thou do ? (how dost thou live ?)
Anin ekkitod K'oss ? what says thy father ?
Anin ejinikádeg ow ? what they call this ?
Aniniwapi ga-nibopan ? when has he died ?
Awenen ga-bi-pindiged ? who came in ?
Wegonen ged-ikkitoian ? what wilt thou say ?
Api ge-niboiamy, when we shall die.

After the interrogative adverb *ánindi* ? where ? the *Change* is made sometimes ; but ordinarily it is not used. F. i. *Anindi ijáian* ? where art thou going ? *Anindi ateg* ? where is it ? *Anindi aiad Jesus nongom* ? where is now Jesus ? The *Change* is used after *anindi* when *iw* is expressed or understood. F. i. *Anindi ga-danisid Jesus bwa mashi gagikwed* ? where lived Jesus, before he began to preach ? *iw* is understood : *Anindi iw ga-danisid* ? (where is that place where he lived ?)

RULE 5. The *Change* is used in sentences expressing *comparison*, and containing in English the conjunction *as*. F. i.

Enéndaman nin gad-ijitchige, I will act as thou wilt.
Enéndaman apegish ijíwebak, be it as thou will, (thy will be done.)
Wewini ijíwebisin, swanganamiadjig ejíwebisiwad, live upright, as good Christians live.
Ekkitoian mí ge-dián, be it done to me as thou sayest.

RULE 6. The *Change* is used in sentences that express *quality*, and contain the adverbs *minik*, *kakina*, *misi*, all, all that, whatever ; *wegotogwen*, whatsoever. F. i.

Minik ekkitod Kije-Manito, debwewinagadini, all that God says is true.
Kakina minik eji-kagikimigoian, eji-wábandaman gaie ki masinaigan, kakina weweni ganáwendan ; whatever thou art taught in sermons, and all that thou readest in thy book, keep all well.
Wegotogwen ge-dodamogwen, ged ikkitogwen gaie ; whatsoever he shall do and say.

Wegotogwen ge-nandotamâwegwen Weossimind nind ijnikkasowining, ki ga-minigowa ; whatsoever ye shall ask the Father in my name, he will give it to you.

RULE 7. The *Change* is employed in some tenses of the *subjunctive* mood in the Dubitative Conjugations; as you will see there. F. i. *Ekkitowânen*, if I say perhaps.

Ekkitogwen, if he perhaps says. . . .

Kishpin gwaiak ga-anamiassiwânen, if I have perhaps not well prayed.

RULE 8. Ordinarily, (not always,) the *Change* is employed after *mi*. F. i.

Mi enendamân, mi ekkitoiân ; so I think, so I say.

Mi ijwebak oma aking, so it is here on earth.

Mi sa ga-ikkitod, mi dash ga-iji-mâdjad ; so he said, and went away.

Mi na eji-kikinoamâgoian ? art thou taught so ?

Let us now consider the verb of our paradigm of the I. Conjugation, in the cases of the *Change*.

The *participles* are displayed in the paradigm.

In the sentences expressing *periodical* actions, events, or states of being, the verbs of the I. Conj. are formed thus :

AFFIRMATIVE FORM.

PRESENT TENSE.

Ekkitoiânin, when I say, or, whenever I say,

ekkitoiânin,

ekkitodjin,

ekkitongin, (quand on dit,)

ekkitoiângon,

ekkitôiangon,

ekkitoiegon,

ekkitowadjin.

} when we say,

NEGATIVE FORM.

PRESENT TENSE.

Ekkitossiwanin, when I don't say,
ekkitossiwanin,
ekkitossigon,
ekkitossingin, (quand on ne dit pas,)
ekkitossiwanigon, } when we don't say.
ekkitossiwanigon, }
ekkitossiwegon.
ekkitossigwanin.

Remark. In the sentences expressing *periodical* actions, events or states, not only the *Change* is made, but also one of the syllables *in*, *nin*, or *on*, is added to the verb, as you see here above, and in the examples of Rule 2, page 122. This is done, when the adverb *dassing*, (which signifies, whenever, as often as, every time,) is expressed or understood. At the third persons, that end in *d*, the letter *j* is inserted between *d* and the syllable *in*, as you see above. (See an analogy of it in *Remark*, p. 23.)

Please remember well this *Remark*. It is applicable to almost all our Conjugations.

In the *perfect* and *future* tenses the terminations remain the same, and the *Change* is made in the signs, or prefixes, *gi-*, and *ga-*, or *gad-*; the former being changed into *ga-*, the latter into *ge-*, or *ged-*; as:

Ga-ikkitoianin, when (or whenever) I have said;
ga-ikkitodjin, when he has said;
ga-ikkitoiegon, etc. . .
ged-ikkitoianin, whenever I shall say,
ged-ikkitoianin,
ged-ikkitowadjin, etc. . .
Ga-ikkittossiwanin, when I have not said;

ga-ikkitossigon, when he has not said ;
ga-ikkitossiwegon, etc. . .
ged-ikkitossiwanin, whenever I shall not say,
ged-ikkitôssiwanin,
ged-ikkitossigwanin, etc. . .

Remark 1. Respecting the conjunction *iji*, (in the *Change*, *iji*,-) which you see often to precede verbs, it must be remarked, that it is never employed alone, but always in connection with a verb, which it precedes immediately ; and the *Change* in the verbs preceded by *iji*, is made in this conjunction, which is then attached to the verb with a hyphen, in the cases of the *Change*, not otherwise ; according to the rules stated above. The signification of this conjunction is : as, as-*eo*, as-*as*. . . F. i.

Eji-sâgiidisoian, ki da-sâgiag kidj' anishinâbeg ; as thou lovest thyself, thou oughtst to love thy neighbor.

Eji-kikendamân kid iji windamon ; as I know it myself, so I tell it to thee.

Ga-iji-jawenimiian gi-âkosiân kid iji jawenimin âkosiian ; as thou hadst pity on me when I was sick, so I have pity on thee while thou art sick.

But sometimes the conjunction *iji* seems to accompany the verb superfluously, because it can be omitted without the least change of the meaning of the sentence. F. i.

Atchingâ oma gi-aia, mi dash ga-iji-mâdjâd ; he was here a short time and went away ; or, *mi dash gi-mâdjâd*.

Mi dash ga-iji-kitchi-nishkâdisid ; and he flew in a passion ; or, *mi dash gi-kitchi-nishkâdisid*.

Kid iji pagossenimin, Debenimiian, tchi jawenimiian ; Lord, I pray thee, to have mercy on me ; or, *ki pagossenimin*. . .

Ki windamon ga-iji wâbandamân, or *ga-wâbandamân ki windamon*. Both sentences equally mean : I tell thee what I have seen.

Remark 2. If you examine the paradigm of this I. Conjugation, and the examples till now related, you will see how all is form-

ed and derived from the third person sing. pres. indicative. If you know this *third person*, you have only to add to it the *terminations*, and make the *Change* according to the above rules, and you will find no verb belonging to this Conjugation, which you would not be able to conjugate correctly. The *terminations* are fully displayed in the above paradigm or pattern of this Conjugation; but the *third person* and the *Change* (participle) must be learned by practice and the Dictionary. This Remark again is applicable to all our Conjugations.

I. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind ikkitomidog, perhaps I say ;
kid ikkitomidog, perhaps thou sayest ;
ikkitowidog, *
ikkitomidog, (on dit peut-être,)
nind ikkitominadog,
kid ikkitomwadog,
ikkitowidogenag, *

Form after this tense, the *perfect* and the *future* tenses ;

PLUPERFECT TENSE.

Gonima gi-ikkitowâmbân, † I had perhaps said,
“ *gi-ikkitowamban*,
“ *gi-ikkitogoban*,
“ *gi-ikkitowângiban* † }
“ *gi-ikkitowangoban*, }
“ *gi-ikkitowegoban*,
“ *gi-ikkitogwaban*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ekkítowâner, if I say perhaps,
ekkitowanen,
ekkitogwen,
ekkitowângen, }
ekkitôwangen, }

* These two persons are often expressed by adding only *dog*, or, *dogenag*, to the mutative vowel ; as, *abidog*, *abidogenag* ; *ijâdog*, *ijâdogenag* ; *wissinidog*, *wissinidogenag*, etc.

† To form the *imperfect* tense, (which is not much used,) you have only to

I. DUBITATIVE CONJUGATION.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin nind ikkitossimidog, perhaps I don't say,

“ *kid ikkitossimidog*,

“ *ikkitossiwidog*,

“ *ikkitossimidog*,

“ *nind ikkitossiminadog*,

“ *kid ikkitossinwadog*,

“ *ikkitossiwidogenag*,

as: *Nin gi-ikkitomidog*, *Nin gad-ikkitomidog*. . . .

PLUPERFECT TENSE.

Kawin gi-ikkitossiwbân, I had perhaps not said.

“ *gi-ikkitossiwbân*,

“ *gi-ikkitossigoban*,

“ *gi-ikkitossiwbângiban*, }

“ *gi-ikkitossiwbângiban*, }

“ *gi-ikkitossiwegoban*,

“ *gi-ikkitossiwgaben*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ekkitossiwbânen, whether I say not,

ekkitossiwbânen,

ekkitossigwen,

ekkitossiwbângen, }

ekkitossiwbângen, }

take off the prefix *gi-*; as: *Ikkitowâmban*, *Ikkitogoban*, *ikkitogwaban*. And so also in some other Conjugations.

† See Remark 3, page 42.

ekkitowegwen,
ekkitowagwen.

After this tense form the *perfect* and the *future* tenses ;

PLUPERFECT TENSE.

Ikkitowâmbânen, if I had perhaps said,
ikkitôwambanen,
ikkitogobanen,
ikkitowângibanen, (*ninawind*,) }
ikkitôwangobanen, (*kinawind*,) }
ikkitowegobanen,
ikkitowagobanen.

PARTICIPLES.

PRESENT TENSE.

Nin ekkitowânen, I who perhaps say,
kin ekkitôwanen,
win ekkitogwen,
ninawind ekkitowângen, } we who perhaps say,
kinawind ekkitowangen, }
kinawa ekkitowegwen,
winawa ekkitogwenag.

After this tense, the *perfect* and the *future* tenses are formed ;

PLUPERFECT TENSE.

Nin ga-ikkitowâmbânen, I who had said perhaps,
kin ga-ikkitôwambanen, thou who per. hadst said,
win ga-ikkitogobanen,
ninawind ga-ikkitowângibanen, } we who had p. said,
kinawind ga-ikkitôwangobanen, }
kinawa ga-ikkitowegobanen,
winawa ga-ikkitogobanenag,

ekkitossiwegwen,
ekkitossiwagwen,

as : *Ga-ikkitowânen, . . . Ged-ikkitowânen. . . .*

PLUPERFECT TENSE.

Kawin ikkitossiwâmbânen, if I had perhaps not said,
“ *ikkitossiwambânen,*
“ *ikkitossigobânen,*
“ *ikkitossiwângibânen, (ninawind)*
“ *ikkitossiwangobânen, (kinawind)*
“ *ikkitossiwegobânen,*
“ *ikkitossiwagobânen.*

PARTICIPLES.

PRESENT TENSE.

Nin ekkitossiwânen, I who perhaps don't say,
kin ekkitossiwanen,
win ekkitossigwen,
ninawind ekkitossiwângen, } we who . . .
kinawind ekkitossiwângen, }
kinawa ekkitossiwegwen,
winawa ekkitossigwenag.

as: *Nin ga-ikkitowânen . . . Nin ged-ikkitowânen . . .*

PLUPERFECT TENSE.

Nin ga-ikkitossiwâmbânen, I who had p. not said,
kin ga-ikkitossiwambânen,
win ga-ikkitossigobânen,
ninawind ga-ikkitossiwângibânen, } we who . . .
kinawind ga-ikkitossiwangobânen, }
kinawa ga-ikkitossiwegobânen,
winawa ga-ikkitossigobânenag.

EXAMPLES ON THE I. DUBITATIVE CONJUGATION.

Nin matchi ikkitomidog navingim, kawin dash kakina nin mikwendansin nongom. I suppose I speak often ill, but I don't remember now all.

Gi-ani-mâdjadog, gi-giwedog, kawin sa ningotchi nin wâbamassi. He is probably gone away, he is gone home, I suppose, I don't see him anywhere.

Ki mishomissinâbanigwaieshkat Moniang gi-danakigwaban, bwa bi-gosiwad oma. Our grand-father (forefathers) had formerly lived in Canada, before they moved to this place.

Endogwen keiâbi matchi gijwëwanen. Ki gi-boniton na matchi gijwewin? I don't know whether thou speakest yet bad words. Hast thou abandoned bad speaking?

Endogwen ga-igitchigegwen ga-iji-aiangwamimagiban. I doubt whether he has performed (or not,) what I had recommended him.

Kishpin ikkitowâgobanen iw, da-gidibâdjimowag gi-gagwedjiminidwa. If they (perhaps) had said that, they would have told it when they were asked.

Kakina nâganisidjig ininîwag gi-mawandjiidiwag; namandj ged-inakonigewagwen. All the principal men have assembled; I don't know what laws (regulations) they will make.

Ged-ikkitôwanen mi-ge-dodamân; minik dash ge-ginaamâgewanen, kawin nin wi-ijitchigessi. Whatever thou shalt say (command,) I will do it; but whatever thou shalt forbid, I will not do it.

Kin netâ-dajingewanen ki gad-animis dibakonige-gijigak, kishpin geget ijwebisiian. Thou who art (as they say) in the habit of backbiting, thou wilt suffer the day of judgment, if thou really art so.

Awegwen ga-bi-dibâdjimo. Matchi dajindiwin.—Kego debwetungegon. I don't know who has told here the calumny. Do not believe it.

Kawin nin gi-wâbamassig igiw ga-bosigwenag pitchinâgo. I have not seen those that have gone away yesterday (in a canoe, boat, etc.) (as I understood.)

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Anishinâbeg waieshkat ga-bimâdisigobanenag aking, gi-matchi-ijwebisigwaban. People who had lived on earth in the beginning, were wicked.

Awenen aw ged-ijitchigegwen mojay, ga-inakonigeiang nongom gijigak? Who is likely to do always what we have ordered to-day?

*Remark in regard to the second third person.**

In the *simple* third person singular, present, indicative, affirmative form, you say : *Ikkito*, he says. But in the *second* third person you have to say : *Ikkitowan*, etc., because the verb must follow the same rule as the substantive. The *simple* third person, to which the *second* is relating, is often understood only, not expressed, as you will see here below.

EXAMPLES.

AFFIRMATIVE FORM.	NEGATIVE FORM.
<i>Ossan ikkitowan</i> , his father says.	<i>Ossan kawin ikkitossiwan</i> , his father does not say.
<i>Ossan ikkitobanin</i> , his father said.	<i>Ossan kawin ikkitossibanin</i> , his father did not say.
<i>Kaskendam gi-niponid ossan</i> , he is afflicted because his father is dead.	<i>Minwendam gi-nipossinig ossan</i> , he is glad that his father is not dead.
<i>Nin kikendam get-ijitchigenid oshimeian</i> , I know what his brother will do.	<i>Wegonen get-ikkitossinig oshimeian?</i> what will his brother not say?
<i>Ogwissan gwaiak ijwebisinipan, kawin da-gi-animisissiwân</i> , had his son behaved right, he would not have been punished.	<i>Ogwissan gwaiak ijwebisissinigoban, da i-animisiwan</i> , had his son not behaved right, he would have been punished.
<i>Debeniminang o sâgian enamiânidjin</i> , the Lord loves the Christians.	<i>Debeniminang kawin o sâgias-sin enamiâssinigon</i> , the Lord does not love pagans.
<i>Ossan iniw ekkitonipanin</i> , it was his father who said so.	<i>Mi na ossan iniw gwaiak ekkitossinigobanin?</i> is he that did not say right, his father?

* See page 69.

II. CONJUGATION.

To this Conjugation belong all the *intransitive* or neuter verbs ending at the characteristic third person in *am*. They likewise end so at the first person singular, present, indicative. This *m*, in which all the verbs of this Conjugation end, is put among the *terminations*, as you see in the paradigms. The reason is, because it does not remain in all the tenses, but is sometimes changed into *n*.

Note. In the I. Conjugation, I displayed the *negative* form in *full*, (on the opposite page.) In order to save room, I will put, in the subsequent Conjugations, only the *terminations* of the negative form, the *body* of the verb remaining the same in this form, as in the affirmative. F. i. *Nind inendam*, negative, *Kawin nind inendansi*. *Kid inendam*, neg. *Kawin kid inendansi*. *Inendam*, neg. *Kawin inendansi*, etc.

Here are some verbs belonging to this Conjugation :

<i>First person.</i>	<i>Third Person.</i>
<i>Nin nânagatâwendam</i> , I meditate ;	<i>nânagatâwendam.</i>
<i>Nind ânijitam</i> , I give up ;	<i>ânijitam.</i>
<i>Nin ségendam</i> , I am afraid ;	<i>ségendam.</i>
<i>Nin dôdam</i> , I do, I act ;	<i>dôdam.</i>
<i>Nin kashkëndam</i> , I am sad ;	<i>kashkëndam.</i>
<i>Nin pisindam</i> , I listen ;	<i>pisindam.</i>
<i>Nin pagossëndam</i> , I ask, I hope ;	<i>pagossëndam.</i>
<i>Nind initam</i> , I hear something ;	<i>initam.</i>
<i>Nin wassitâwendam</i> , I am sorrowful ;	<i>wassitâwendam.</i>
<i>Nin sâgaam</i> , I go out ;	<i>sâgaam.</i>
<i>Nin songëndam</i> , I have a firm thought ;	<i>songëndam.</i>
<i>Nind âgonwetam</i> , I disobey, I contradict ;	<i>âgonwetam.</i>
<i>Nin gîjendam</i> , I resolve ;	<i>gîjendam.</i>
<i>Nin jajîbitam</i> , I gainsay ;	<i>jajîbitam.</i>
<i>Nin bônendam</i> , I forget something ;	<i>bonendam.</i>
<i>Nin débwetam</i> , I believe ;	<i>débwetam.</i>
<i>Nin wissagendam</i> , I suffer ;	<i>wissagendam.</i>

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nind inendam</i> , I think * (or, I will),	<i>Kawin</i> nsi,
<i>kid inendam</i>	“ nsi,
<i>inendam</i> ,	“ nsi,
<i>inendâm</i> , they think, (on pense) † one thinks,	“ nsim,
<i>nind inendamin</i> ,	“ nsimin,
<i>kid inendâm</i> ,	“ nsim,
<i>inendamog</i> ,	“ nsiwag.

IMPERFECT TENSE.

<i>Nind inendanaban</i> , I thought,	<i>Kawin</i> nsinaban,
<i>kid inendanaban</i> ,	“ nsinaban,
<i>inendamoban</i> ,	“ nsiban,
<i>nind inendaminaban</i> ,	“ nsiminaban,
<i>kid inendamwaban</i> ,	“ nsimwaban,
<i>inendamobanig</i> ,	“ nsibanig.

PERFECT TENSE.

<i>Nin gi-inendam</i> , I have thought,	<i>Kawin</i> nsi,
<i>ki gi-inendam</i> ,	“ nsi,
<i>gi-inendam</i> ,	“ nsi,
<i>gi-inendâm</i> , (on a pensé)	“ nsim,
<i>nin gi-inendamin</i> ,	“ nsimin,
<i>ki gi-inendâm</i> ,	“ nsim,
<i>gi-inendamog</i> ,	“ nsiwag.

PLUPERFECT TENSE.

<i>Nin gi-inendanaban</i> , † I had thought,	<i>Kawin</i> nsinaban,
<i>ki gi-inendanaban</i> ,	“ nsinaban,
<i>gi-inendamoban</i> ,	<i>Kawin</i> nsiban,
<i>nin gi-inendaminaban</i> ,	“ nsiminaban,
<i>ki gi-inendamwaban</i> ,	“ nsimwaban,
<i>gi-inendamobanig</i> ,	“ nsibanig,

* See Remark 4, p. 96.

† See Note p. 98.

† See Remark, p. 88.

FUTURE TENSE.

<i>Nin gad-inendam</i> , I will think,	<i>Kawin</i> nsi,
<i>ki gad-inendam</i> ,	“ nsi,
<i>ta-inendam</i> ,	“ nsi,
<i>ta-inendâm</i> ,	“ nsim,
<i>nind gad-inendamin</i> ,	“ nsimin,
<i>ki gad-inendâm</i> ,	“ nsim,
<i>ta-inendamog</i> ,	“ nsiwag.

SECOND FUTURE TENSE.

<i>Nin ga-gi-inendam</i> , I shall have thought,	<i>Kawin</i> nsi,
<i>ki ga-gi-inendam</i> ,	“ nsi,
<i>ta-gi-inendam</i> ,	“ nsi,
<i>ta-gi-inendâm</i> ,	“ nsim,
<i>nin ga-gi-inendamin</i> ,	“ nsimin,
<i>ki ga-gi-inendâm</i> ,	“ nsim,
<i>ta-gi-inendamog</i> ,	“ nsiwag.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Inendamân</i> , * if I think,	nsiwân,
<i>inéndaman</i> ,	nsiwan,
<i>inendang</i> ,	nsig,
<i>inendaming</i> , that they think, (qu'on pense)	nsing,
<i>inendamâng</i> , } if we think,	nsiwâng,
<i>inéndamang</i> , }	nsiwang,
<i>inéndameg</i> ,	nsiweg,
<i>inendamowad</i> ,	nsigwa.

* See the *Remarks* concerning this and the following two tenses p 110

PERFECT TENSE.

<i>Gi-inendamân</i> , because I have	nsiwân,
thought,	
<i>gi-inendaman</i> ,	nsiwan,
<i>gi-inendang</i> ,	nsig,
<i>gi-inendaming</i> ,	nsing,
<i>gi-inendamâng</i> ,	nsiwâng,
<i>gi-inendamang</i> ,	nsiwang,
<i>gi-inendameg</i> ,	nsiweg,
<i>gi-inendamowad</i> ,	nsigwa.

PLUPERFECT TENSE.

<i>Inendamâmbân</i> , if I had thought,	nsiwâmbân,
<i>inendamamban</i> ,	nsiwamban,
<i>inendangiban</i> ,	nsigoban,
<i>inendamingiban</i> ,	nsingiban,
<i>inendamângibau</i> ,	nsinwângiban,
<i>inendamangoban</i> ,	nsinwangoban,
<i>inendamegoban</i> ,	nsiwegoban,
<i>inendamowapan</i> ,	nsigwaban.

FUTURE TENSE.

<i>Ged-inendamân</i> , what I shall think,	nsiwân,
<i>ged-inendaman</i> ,	nsiwan,
<i>ged-inendang</i> ,	nsig,
<i>ged-inendaming</i> ,	nsing,
<i>ged-inendamâng</i> ,	nsiwâng.
Etc., as above in the <i>present</i> tense, prefixing <i>ged-</i> .	

SECOND FUTURE TENSE.

<i>Ge-gi-inendamân</i> , what I shall have	nsiwân,
thought,	
<i>ge-gi-inendaman</i> ,	nsiwan,
Etc., as in the <i>present</i> tense, always prefixing <i>ge-gi-</i> .	

CONDITIONAL MOOD.

PRESENT TENSE.

<i>Nin da-inendam</i> , I would think (or I ought to think,)	<i>Kawin nsi</i> ,
<i>ki da-inendam</i>	“ nsi,
<i>da-inendam</i> ,	“ nsi,
<i>da-inendâm</i> , they would think (on penserait,)	“ nsim,
<i>nin da-inendamin</i> ,	“ nsimin,
<i>ki da-inendâm</i> ,	“ nsim,
<i>da-inendamog</i> ,	“ nsiwag.

PERFECT TENSE.

<i>Nin da-gi-inendam</i> , I would have thought, or I ought to have thought,	<i>Kawin nsi</i> ,
<i>ki da-gi-inendâm</i> ,	“ nsi,
<i>da-gi-inendam</i> ,	“ nsi,
<i>da-gi-inendâm</i> ,	“ nsim,
<i>nin da-gi-inendamin</i> ,	“ nsimin,
<i>ki da-gi-inendâm</i> ,	“ nsim,
<i>da-gi-inendamog</i> ,	“ nsiwag.

Ge-gi-inendamân, what I would nsiwan,
have thought,

Etc., as above in the *second* future tense of the *subj.* mood.

IMPERATIVE MOOD.

<i>inendân</i> ,	} think,	<i>Kego ngen</i> ,
<i>inendamokan</i>		(thou,)
<i>ta-inendam</i> , let him (her, it,) think,	“ nsi,	
<i>ta-inendâm</i> , let him think, (qu'on pense,)	“ nsim,	
<i>inendanda</i> , let us think,	“ nsida,	
<i>inendamog</i> , think, (you,)	“ ngegon,	
<i>ta-inendamog</i> , let them think,	“ nsiwag.	

PARTICIPLES. *

PRESENT TENSE.

<i>Nin enendamân</i> , I who think,	nsiwân,
<i>kin enendaman</i> , thou who think- est,	nsiwan,
<i>win enendang</i> ,	nsig,
<i>enendaming</i> , what one thinks, (ce qu'on pense,)	nsing,
<i>ninawind enendamâng</i> , } we that	nsiwâng,
<i>kinawind enendamang</i> , } think,	nsiwang,
<i>kinawa enendameg</i> ,	nsiweg,
<i>winawa enendangig</i> .	nsigog.

IMPERFECT TENSE.

<i>Nin enendamâmbân</i> , I who tho't,	nsiwân.bân,
<i>kin enendamamban</i> ,	nsiwamban,
<i>win enendangiban</i> ,	nsigoban,
<i>enendamingiban</i> ,	nsingiban,
<i>ninawind enendamângiban</i> , } we who	nsiwângiban,
<i>kinawind enendamangoban</i> , } thought,	nsiwangoban,
<i>kinawa enendamegobân</i> ,	nsiwegoban,
<i>winawa enendangibanig</i> ,	nsigobanig.

PERFECT TENSE.

<i>Nin ga-inendamân</i> , I who have thought,	nsiwân,
<i>kin ga-inendaman</i> ,	nsiwan,
<i>win ga-inendang</i> ,	nsig,
<i>ga-inendaming</i> ,	nsing,
<i>ninawind ga-inendamâng</i> , } we who have	nsiwâng,
<i>kinawind ga-inendamang</i> , } thought,	nsiwang,
<i>kinawa ga-inendameg</i> ,	nsiweg,
<i>winawa ga-inendangig</i> ,	nsigog.

* See Remark 5, p. 111.

PLUPERFECT TENSE.

<i>Nin ga-inendamâmbân,</i>	I who had	nsiwâmbân,
thought,		
<i>kin ga-inéndamamban,</i>		nsiwamban,
<i>win ga-inendangiban,</i>		nsigoban,
<i>ga-inendaningiban,</i>		nsingiban,
<i>ninawind ga-inendamângiban,</i>	} we who	nsiwângiban,
<i>kinawind ga-inendamangoban,</i>		had th.
<i>kinawa ga-inendamegoban,</i>		nsiwegoban,
<i>winawa ga-inendangibanig,</i>		nsigobanig.

FUTURE TENSE.

<i>Nin ged-inendamân,</i>	I who shall	nsiwân,
think,		
<i>kin ged-inendaman,</i>		nsiwan,
<i>win ged-inendang,</i>		nsig,
<i>ged-inendamîng,</i>		nsing,
<i>ninawind ged-inendamâng,</i>	} we who shall	nsiwâng.
<i>kinawind ged-inendamang,</i>		think,
<i>kinawa ged-inendameg,</i>		nsiweg,
<i>winawa ged-inendangig,</i>		nsigog.

SECOND FUTURE TENSE.

<i>Nin ge-gi-inendamân,</i>	I who shall	nsiwân.
have thought,		
<i>kin ge-gi-inendaman,</i>		nsiwan.

Etc., as above in the *first future*, always prefixing *ge-gi*, to the verb.

Remark. The letter *n* before the syllable *si*, in the negative form, is commonly not heard in pronouncing. F. i. *Kawin enendansi*, is ordinarily pronounced: *Kawin inendasi*, etc. . . . But this *n* must be in, grammatically, because otherwise there would be two *s* in the negative form, as this always is the case between two vowels; and the above word would then be, *inen-dassi*; but it does not sound so. Correct speakers pronounce the *n* enough to be perceived by an attentive ear.

Let us now consider the *Change* of the verbs of the II. Conjugation.

The *participles*, which have always the *Change*, are fully displayed in the above paradigm.

In the sentences expressing *periodical* actions or states of being, the verbs of this Conjugation are formed thus:

AFFIRMATIVE FORM.

NEGATIVE FORM.

PRESENT TENSE.

<i>Enendamânin</i> , when, (or whenever) I think,	nsiwânin,
<i>enëndamanin</i> ,	nsiwanin,
<i>enendangin</i> ,	nsigon,
<i>enendamingin</i> ,	nsingon,
<i>enandamângin</i> ,	nsiwângin,
<i>enëndamangon</i> ,	nsiwangon,
<i>enendamegon</i> ,	nsiwegon,
<i>enendamowadjin</i> , *	nsigwanin.

In the *perfect* and *future* tenses the terminations are the same as here above, and the *Change* is made in the prefixes, *gi-*, and *ga-* or *gad-*. *Gi-* is changed into *ga-*; and *ga-* or *gad-* into *ge-* or *ged-*. F. i.

<i>Ga-inendamânin</i> , when (or whenever) I have	nsiwânin,
thought,	
<i>ga-inëndamanin</i> ,	nsiwanin,
<i>ga-inendangin</i> ,	nsigon,
<i>Ged-inendamânin</i> , when I shall think,	nsiwânin,
<i>ged-inendamângin</i> ,	nsiwângin,
<i>ged-inendamowadjin</i> ,	nsigwanin,

In the other cases of the *Change*, (see p. 122, 123 and 124,) it is made in the same way as here stated; only the end-syllables, *in*, (*iin*), *nin*, or *on*, are omitted; as: *Enendamân*; *ga-inendamân*, *ged-inendamân*, etc. . .

* See *Remark*, p. 23.

EXAMPLES ON THE II. CONJUGATION.

Pakaâkwe bônâ, kakina gaie bineshhiag bonamog; the hen lays eggs, and all the birds lay eggs.

Ki kashkêndanaban, waiêshkat oma ba-aiâian; thou wert lonesome when thou first stayed here.

Kawin nakawé ki gi-nânagatawendansi géd-ikkitoian; thou hast not reflected before hand what thou wouldst say.

Nin gi-mamakâdendanaban waiêshkat wabandamân ishкотéna-bikwân; I wondered when I first saw a steambot.

Mojag nin ga-nânagatawendam tchi bwa gigitoiân; I will always reflect before I speak.

Nin ga-gi-gijendam tchi bwa minawa wâbamiian; I shall have taken a resolution before thou sees! me again.

Apejish mojang mino inendamân, wika dash tchi matchi inendan-siwân; I wish I had always good thoughts and never bad thoughts.

Gi-wewibendaman, mi waiba ga-bi-ondjigiweian; because thou hast made haste, therefore thou hast come back soon.

Dodansiwegoban ga-dodameg, kawin ki da-mino-aiâssim nongom; if you had not done what you did, you would not be well now.

Ki ga-windamon ge-dodamân; I will tell thee what I shall do.

Ki ga-windamon ge-gi-inendamân; I will tell thee what I shall have thought.

Ki da-minwendâm na tchi wâbameg kinigiigowag? Would you be glad to see your parents?

Nin da-gi-kitchi-wassitâwendam, mikwinimossiwigiban Debend-jiged; I would have been very sorrowful, had I not thought on the Lord.

Dêbwéiendân, kego, ágonwetangen, kego gaie matchi inendangen; believe, do not contradict and think not evil.

Nin jawénimag wassagendangig; I pity those that suffer.

Irîw ininiwag aiâgonwetangibanig, nongom weweni debwetamog; those men that contradicted before, believe now.

Nond ga-sâgaangig kawin o gi-nondansinawa gagikwewin; those that went out too soon, did not hear the sermon.

Ga-âpitchi-zebweiendangibanig oma aking, nongom âpitchi mino aiâwag gijigong; those that had a perfect faith on earth, are now exceedingly happy in heaven.

Mi sa igiw ged-anijitangig waiba; these are the persons that will soon give all up.

Ge-gi-mino-dodangig aking, kâginig ta-dibaamâwawag gijigong; those that shall have acted right (done well) on earth, shall be eternally rewarded in heaven.

II. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE

Nind inendamidog, I think perhaps,
kid inendamidog,
inendamodog,
inendâmidog, one thinks perhaps, (on pense
nind inendaminadog, [peut-être),
kid inendamwadog,
inendamodogenag,

Form after this present tense, the *perfect* and the *future*

PLUPERFECT TENSE.*

Gonima gi-inendamowâmbân, I had perhaps th
“ *gi-inendamowamban*,
“ *gi-inendamogoban*,
“ *gi-inendamowângiban*, } that we had perhaps
“ *gi-inendamowangoban*, } [thought.
“ *gi-inendamowegoban*,
“ *gi-inendamogwaban*,

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Enendamowânen, if I think perhaps.
enêndamowanen,
enendamogwen,
enendamowângen, (*ninawind*) } if we. . . .
enêndamowangen, (*kinawind*) }
enendamowegwen,
enendamowagwen,

* See second Note, page 128. (*Inendamowamban* ; *inendamogoban*.)

II. DUBITATIVE CONJUGATION.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin nind inendansimidog, I do perhaps not think,

“ *kid inendansimidog*,

“ *inendansidog*,

“ *inendansimidog*,

“ *nind inendansiminadog*,

“ *kid inendansimwadog*,

“ *inendansidogenag*,

tenses ; as : *Nin gi-inendanidog. Nin gad-inendanidog. . .*

PLUPERFECT TENSE.

Kawin gi-inendansiwâmbân, I had perhaps not thought,

“ *gi-inéndansiwâmbân*,

“ *gi-inendansigoban*,

“ *gi-inendansiwângiban*, } that we . . .

“ *gi-inéndansiwangoban*, }

“ *gi-inendansiwegoban*,

“ *gi-inendansigwaban*,

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Enendansiwânen, if I do perhaps not think,

enéndansiwänen,

enendansigwen,

enendansiwângen, } if we do perhaps not.

enéndansiwängen, }

enendansiwegwen,

enéndansiwagwen,

Form after this tense the *perfect* and the *future* tenses ; as :

PLUPERFECT TENSE.

Inendamowâmbânen, if I had thought I suppose,
inendamowambanen,
inendamogobanen,
inendamowângibanen, } if we had thought.
inendamowangobanen, }
inendamowegobanen,
inendamowagobanen,

PARTICIPLES.

PRESENT TENSE.

Nin enendamowânen, I who think perhaps,
kin enendamowanen, thou who. . . .
win enendamogwen,
ninawind enendamowângen, } we who think perhaps. . . .
kinawind enendamowangen, }
kinawa enendamowegwen,
winawa enendamogwenag,

The *perfect* and *future* tenses are formed after this present

PLUPERFECT TENSE. *

Nin ga-inendamowâmbânen, I who had perhaps th. . . .
kin ga-inendamowambanen,
win ga-inendamogobanen,
ninawind ga-inendamowângibanen, } we who had . . .
kinawind ga-inendamowangobanen, }
kinawa ga-inendamowegobanen,
winawa ga-inendamogobanenag,

* For the *imperfect*, (seldom used,) *Nin enendamowâmbânen*, . . . *Kin enendamowambanen*, . . .

Ga-inend

ninawin
kinawin
kinaw
winaw

tense ; as :

Nin
kin
win
ninawin
kinawin
kinaw
winaw

Ga-inendamowânen. . . . *Ged-inendamowânen*,

PLUPERFECT TENSE.

Inendansiwâmbânen, if I had not thought I suppose,
inéndansiwambanen,
inendansigobanen,
inéndansiwângibanen, } if we had not . . .
inéndansiwangobanen, }
inendansiwegobanen,
inendansiwagobanen.

PARTICIPLES.

PRESENT TENSE.

Nin enendansiwânen, I who do perhaps not think,
kin enendansiwânen, thou who . . .
win enendansigwen,
ninawind enendansiwângen, } we who do perhaps not think,
kinawind enéndansiwângen, }
kinawa enendansiwegwen,
winawa enendansigwenag,

tense; as : *Nin ga-inendamowânen*, *Nin ged-inendamowânen*,

PLUPERFECT TENSE.

Nin ga-inendansiwâmbânen, I who had perhaps not th . . .
kin ga-inéndansiwambanen,
win ga-inendansigobanen,
ninawind ga-inendansiwângibanen, } we who had . . .
kinawind ga-inéndansiwangobanen, }
kinawa ga-inendansiwegobanen,
winawa ga-inendansigobanenag.

EXAMPLES ON THE II. DUBITATIVE CONJUGATION.

Aw aiâkosid inini kitchi masilâgosi ; wissagendamodog âpitchi.

This sick man groans much ; he must suffer exceedingly.

Kî gi-agonwetamwadog gi-nondameg gagikwewin, kawin ki gi-debwetansimwadog. I think you have contradicted when you had heard the sermon, you have probably not believed.

Nishime John kawin kiwe waieshkat gi-minwendansigoban, kiki-noamâding wi-ijad ; nongom dash kitchi minwendam, kitchi dadatabi gaie kikinoamâgosid masinaigan. My brother John had not been willing at first to go to school, (as I understood ;) but now he likes it very much, and is learning very fast to read.

Kawin waiba ganabatch ta-gijendansidogenag tchi bonitowad minikwewin. They will perhaps not soon take a resolution to give up drinking.

Jaigwa waiba ta-inendamodog tchi anamiad. He will probably soon have a mind to become a Christian, (to pray.)

Anawi anamia aw anishinâbe ; endogwen dash meshkawendamogwen mojjag tchi anamiad. This Indian indeed is a Christian ; but it is doubtful whether he has a strong resolution, (thought,) to be always a Christian.

Kishpin ga-nishkâdendamogwen, kawin nin nin gi-nishkiâssi. If he has had perhaps angry thoughts, it was not I that made him angry.

Kishpin gidendamogobanen wi-mâdjad, da-gi-bosi nâbikwâning pitchinâgo. If he had, (I suppose,) made up his mind to go away, he would have gone on board the vessel yesterday.

Ged-ako-mashkawendamogwen, kawin ki ga-waiejimigossiwag matchi-ijiwebisidjig. As long as you shall have a strong resolution, (thought,) you will not be seduced by the wicked ones.

Aw inini wika saiegendansigwen, ta-segendam api ge-nibod. That man who seems never to fear, will be afraid at the time of his death.

Mi aw inini nond ga-sagaamogwen gi-gigitong. This is the man who went out, (as I heard,) before the council was over.

*Kinawa ga-matchi-dodamowegwen, ningoting ki ga-kikendâgo-
sim ga-ijiwewiswegwen nongom.* You who have perhaps done
evil, you will once be known, how you have (perhaps) behav-
ed now.

*Igiw waieshkat ga-debweiendamogobanenag, gi-kitchi-mino-ijiwe-
sigwaban.* Those who had believed in the beginning, (the first
Christians,) behaved very well, (as we read.)

*Aw ge-kashkendansigwen, ge-nishkâdendansigwen gait, gego we-
nitodjin, nibwâkawinining ta-apitenima.* He that shall not be
sad, nor shall have angry thoughts, when he loses something,
will be esteemed a wise man.

*Awegwenag wika ge-pisindansigwenag matchi babamâdjimowin,
bisân ta-bimâdisiwag aking.* Those who never shall listen to
bad reports, shall live quietly (in peace) on earth.

* *Some Examples in regard to*
AFFIRMATIVE FORM.

Minwendamowan na ossan, oma tchi bi-ijânid? Is his father willing that he should come here?

Apitchi kashkendamowan omisseian. His sisters are very sad (lonesome.)

And so forth in all the tenses

O widigemâganan inendamobanin tchi gishpinâdonid aki. It was the will of his wife, (or, her husband,) to buy land.

Onigiyon inendamobanin tchi widjemad iniw ikwewan. It was the will of his parents that he should marry that woman.

Gi-sagaamobanin witân bwa pindigenid ogwissan. His brother-in-law had gone out, before his son came in.

Kishpin ossan minwendaminid, ta-bi-ija oma. If his father is willing, (consenting,) he will come here.

Apejich mashkawendaminid ogwissan, tchi mino-ijiwebisinid. I wish his sons would firmly resolve to behave well.

And so on in the other tenses

Kishpin ogin minwendaminipan, da-gi-widige aw oshkinigikwe. That young woman would have married, had her mother given her consent.

Wewib sagaaminipan ossaieian, kawin da-gi-gikandissim. Were his brother gone out immediately, there would have been no quarreling.

Kawin Kije-Manito o sâgiassin enamiânidjin aiagonwetaminidjin. God does not love Christians who are disobedient, (who contradict.)

Kawin awiia gwa'ak enamiad o wissokawassin metchi-dodaminidjin. No true Christian associates with those that are doing wrong.

Paul o sâgiabanin oshimeibanin, mojang meno-inendaminiapanin. Paul loved his deceased brother who always had good intentions, (a good will.)

John o sâgiabanin o widigemâganibanin, mojang menwendaminipanin. John loved his deceased wife, who always was contented (cheerful.)

Form the other tenses of these

* See page 69.

the second third person.

NEGATIVE FORM.

Kawin minwendansiwan ossan tehi mādjanid. His father is not willing that he should go away.

Kawin na geget omisseian kashkendansiwan? Are his sisters not really sad (lonesome?)

that are derived from the *present*.

Kawin o widigemājunan inendansibanin tehi bosinid. It was not the will of his wife, (or, her husband,) to embark.

Kawin onigūigon inendansibanin tehi widigemad iniw ikwewan. It was not the will of his parents that he should marry that woman.

Kawin mashi gi-sugaansibanin witān api pandigenid ogwissan.

His brother-in-law had not yet gone out, when his son came in.

Kishpin ossan minwendansinig, kawin ta-bi-ijassi. If his father is not willing, (not consenting,) he will not come.

Kishpin mashkawendansinig ogwissan, kawin ginweuj ta-mino-ijjwebisissiwān. If his sons have not a firm resolution, they will not long behave well.

formed after the *present*.

Kishpin ogin minwendansinigoban, kawin da-gi-widigessi nimisse. My sister would not have married, had her mother not given her consent.

Ossaieian sagaansinigoban wewib, da-gi-kikandim. Were his brother not gone out immediately, there would have been quarreling

Debendjiged o nitā-jaweniman enamianidjin wika aiagonwetansinigon The Lord loves Christians who never contradict, (disobey.)

Kawin awiia gwaiak enamial o widokawassin meno-dodansinigon. No true Christian helps those, (keeps company with those,) who act not right.

John kawin gwetch o sagiassibanin ossaieibanin wika meno-inendansinigobanin. John did not much love his deceased brother, who never had a good will.

Paul kawin o sagiassibanin o widigemaganibanin, wika menwendansinigobanin. Paul did not love his deceased wife, who never was contented.

participles after these two.

III. CONJUGATION.

To this Conjugation belong the *intransitive* or neuter verbs, that end at the third person singular, present, indicative, in *in* or *on*; and they likewise end so at the first person.

Here are some of the verbs of this description.

<i>First Person.</i>	<i>Third Person.</i>
<i>Nin dagwishin</i> , I arrive ;	<i>dagwishin.</i>
<i>Nin pangishin</i> , I fell ;	<i>pangishin.</i>
<i>Nind âpitchishin</i> , I fall hard ;	<i>âpitchishin.</i>
<i>Nind agôdjîn</i> , I hang, or I am on high ;	<i>agôdjîn.</i>
<i>Nin jingishin</i> , I am lying ;	<i>jingishin.</i>
<i>Nin minoshin</i> , I lie well ;	<i>minoshin.</i>
<i>Nin twâshin</i> , I break through the ice ;	<i>twâshin.</i>
<i>Nind ojàshishin</i> , I slide or glide ;	<i>ojâshishin.</i>
<i>Nind osâmidon</i> , I speak too much ;	<i>osâmidon.</i>
<i>Nin danânagidon</i> , I talk ;	<i>danânagidon.</i>
<i>Nin mishidon</i> , I have a long beard ;	<i>mishidon.</i>

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nin dagwishin</i> , I arrive, *	<i>Kawin si,</i>
<i>ki dagwishin,</i>	“ <i>si,</i>
<i>dagwishin,</i>	“ <i>si,</i>
<i>dagwishinim</i> , one arrives,	“ <i>sim,</i>
they arrive, (on	
arrive,)	
<i>nin dagwishinimin</i> , †	“ <i>simin,</i>
<i>ki dagwishinim,</i>	“ <i>sim,</i>
<i>dagwishinog,</i>	“ <i>siwag.</i>

* See Remark 4, p. 90.

† See Remark 3, p. 95.

IMPERFECT TENSE.

<i>Nin dagwishininaban</i> , I arrived,	<i>Kawin sinaban</i> ,
<i>ki dagwishininaban</i> ,	“ <i>sinaban</i> ,
<i>dagwishinoban</i> ,	“ <i>siban</i> ,
<i>nin dagwishininiminaban</i> ,	“ <i>siminaban</i> ,
<i>ki dagwishininimwaban</i> ,	“ <i>simwaban</i> ,
<i>dagwishinobanig</i> ,	“ <i>sibanig</i> .

PERFECT TENSE.

<i>Nin gi-dagwishin</i> , I have arrived,	“ <i>si</i> ,
<i>ki gi-dagwishin</i> ,	“ <i>si</i> ,
<i>gi-dagwishin</i> ,	“ <i>si</i> ,

Etc., as above in the *present* tense, always prefixing *gi-*, to the verb.

PLUPERFECT TENSE.

<i>Nin gi-dagwishininâban</i> , I had arrived,	<i>Kawin sinâban</i> ,
<i>ki gi-dagwishininâban</i> ,	“ <i>sinaban</i> ,

Etc., as above in the *imperfect* tense, always prefixing *gi-*, to the verb.

FUTURE TENSE.

<i>Nin ga-dagwishin</i> , I will arrive,	<i>Kawin si</i> ,
<i>ki ga-dagwishin</i> ,	“ <i>si</i> ,
<i>ta-dagwishin</i> ,	“ <i>si</i> ,
<i>ta-dagwishininim</i> ,	“ <i>sim</i> ,
<i>nin ga-dagwishininimin</i> ,	“ <i>simin</i> ,
<i>ki ga-dagwishininim</i> ,	“ <i>sim</i> ,
<i>ta-dagwishinog</i> ,	“ <i>siwag</i> .

SECOND FUTURE TENSE.

<i>Nin ga-gi-dagwishin</i> , I shall have arrived,	<i>Kawin si</i> ,
<i>ki ga-gi-dagwishin</i> ,	“ <i>si</i> ,
<i>ta-gi-dagwishin</i> ,	“ <i>si</i> .

Etc., as above.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Dagwishinân</i> , if I arrive,	siwân,
<i>dagwishinan</i> ,	siwan,
<i>dagwishing</i> ,	sig,
<i>dagwishining</i> ,	sing,
<i>dagwishinâng</i> ,	siwâng.
<i>dagwishinang</i> ,	siwang,
<i>dagwishineg</i> ,	siweg,
<i>dagwishinowad</i> ,	sigwa.

PERFECT TENSE.

<i>Gi-dagwishinân</i> , because I have	siwân,
arrived, or when I arrived,	
<i>gi-dagwishinan</i> ,	siwan,
Etc., as above in the <i>present</i> tense, prefixing <i>gi-</i> , to the verb.	

PLUPERFECT TENSE.

<i>Dagwishinâmban</i> , if I had arrived,	siwâmban,
<i>dagwishinamban</i> ,	siwamban,
<i>dagwishingiban</i> ,	sigoban,
<i>dagwishiningiban</i> ,	singiban,
<i>dagwishinângiban</i> ,	siwângiban,
<i>dagwishinangoban</i> ,	siwangoban,
<i>dagwishinegoban</i> ,	siwegoban,
<i>dagwishinowapan</i> ,	sigwaban.

FUTURE TENSE.

<i>Ge-dagwishinân</i> , that I shall arrive,	siwân,
<i>ge-dagwishinan</i> ,	siwan,
Etc., as above in the <i>present</i> tense, prefixing <i>ge-</i> .	

SECOND FUTURE TENSE.

<i>Ge-gi-dagwishinân</i> , that I shall have	siwân,
arrived,	
<i>ge-gi-dagwishinan</i> ,	siwan,
Etc., as above in the <i>present</i> tense, prefixing <i>ge-gi-</i> .	

CONDITIONAL MOOD.

PRESENT TENSE.

<i>Nin da-dagwishin</i> , I would arrive, or I ought to arrive,	si,
<i>ki da-dagwishin</i> ,	<i>Kawin</i> si,
<i>da-dagwishin</i> ,	“ si,
<i>da-dagwishinim</i> , they would arrive, (on arriverait,)	“ sim,
<i>nin da-dagwishinimin</i> ,	“ simin,
<i>ki da-dagwishinim</i> ,	“ sim,
<i>da-dagwishinog</i> ,	“ siwag.

PERFECT TENSE.

<i>Nin da-gi-dagwishin</i> , I would have arrived, or I ought to have arr.	“ si,
<i>ki da-gi-dagwishin</i> ,	“ si,
<i>da-gi-dagwishin</i> ,	“ si,
<i>da-gi-dagwishinim</i> ,	“ sim,
<i>nin da-gi-dagwishinimin</i> ,	“ simin,
<i>ki da-gi-dagwishinim</i> ,	“ sim,
<i>da-gi-dagwishinog</i> ,	“ siwag.

Ge-gi-dagwishinân, that I would have arrived, siwân,

Etc., as above in the *second future* of the *subj.* mood.

IMPERATIVE MOOD.

<i>Dagwishinin</i> ,	} arr. thou,	<i>Kego</i> gen,
<i>dagwishinokan</i> ,		
<i>ta-dagwishin</i> , let him (her, it) arrive,		“ si,
<i>ta-dagwishinim</i> , let them arrive, (qu'on arrive,)		“ sim,
<i>dagwishinda</i> , let us arrive,		“ sida,
<i>dagwishinog</i> , arrive ye,		“ gegon,
<i>ta-dagwishinog</i> , let them arrive,		“ siwag.

PARTICIPLES.

PRESENT TENSE.

<i>Nin degwishinân</i> , I who arrive,	siwân,
<i>'n degwishinan</i> , thou who arr.,	siwan,
<i>win degwishing</i> ,	sig,
<i>degwishingin</i> ,	sing,
<i>ninawind degwishinâng</i> ,	siwâng,
<i>kinawind degwishinang</i> ,	siwang,
<i>kinawa degwishingeg</i> ,	siweg,
<i>winawa degwishingig</i> ,	sigog.

IMPERFECT TENSE.

<i>Nin degwishinâmban</i> , I who arrived,	siwâmban,
<i>kin degwishinamban</i> ,	siwamban,
<i>win degwishingiban</i> ,	sigoban,
<i>ninawind degwishinângiban</i> ,	siwângiban,
<i>kinawind degwishinangoban</i> ,	siwangoban,
<i>kinawa degwishingegoban</i> ,	siwegoban,
<i>winawa degwishingibanig</i> ,	sigobanig.

PERFECT TENSE.

<i>Nin ga-dagwishinân</i> , I who have arrived,	siwân,
<i>kin ga-dagwishinan</i> ,	siwan,
Etc., with the terminations of the <i>present</i> , and prefixing <i>ga-</i> , to the verb.	

PLUPERFECT TENSE.

<i>Nin ga-dagwishinâmban</i> , I who had arr.	siwâmban,
<i>kin ga-dagwishinamban</i> ,	siwamban,
Etc., putting the terminations of the <i>imperfect</i> , and prefixing <i>ga-</i> .	

FUTURE TENSE.

<i>Nin ge-dagwishinân</i> , I who shall arrive,	siwan,
<i>kin ge-dagwishinan</i> ,	siwan,
Etc., after the <i>present</i> , prefixing <i>ga-</i> .	

SECOND FUTURE TENSE.

Nin ge-gi-daguishinân, I who shall have ar. siwân,
kin ge-gi-dagwishinan, siwan,
Etc., after the *present*, prefixing *ge-gi*.

Review diligently the *Remarks* and *Notes* of the two preceding Conjugations, and mind them well; especially the *Rules* and *Remarks* regarding the *Change*.

Remark. In regard to the *conditional* mood of these Conjugations it must be observed, that only two tenses, the *present* and the *perfect*, are commonly used in it. A third one, called the *second perfect tense*, could be expressed; as: *Nin da-gi-ikkito-nâban*; *nin da-gi-inendanâban*, etc. But it is not in common use; therefore it is omitted in the paradigms.

EXAMPLES ON THE III. CONJUGATION.

Nin mânishin, kawin nin minoshinsi, ikkito aw aidkosid. I lie uncomfortable, I don't lie well, says that sick person.

Keiâbi jingishinobanig ba-mâdjaiân. They were yet in bed when I started to come here.

Nissing nin gi-pangishin pitchinâgo, mikwaming gi-bimosseiân; nijing dash nin gi-twâshin. I fell three times yesterday, walking on the ice; and I broke through twice.

Ginwenj Jesus gi-agôdjnoban tchibaiâtigong, bwa nibod; Jesus had hung long on the cross, before he died.

Aw ikwe mikwaming bemossed ta-ôjâshishin ganabatch, ta-âpit-chishin dash. That woman who walks on the ice, will probably glide and fall hard.

Nin ga-gi-dagwishin iwapi, mi dash wedi tchi wâbandiiang; I shall have arrived by that time, and so we will see each other there.

Ambe bisân bimosseiog tchi pakitêshinsiweg; walk carefully lest you fall.

Bibonong, gi twâshinân, gega nibikang nin gi-dapiné. Last winter, when I broke through the ice, I almost perished in the water.

Osámidonsiwegoban, kawin awiia da-gi-nishkâdisissi; had you not talked too much, nobody would have been mad.

Mino ganawênindisoiog, kawin ki kikendansinawa api ge-dagwishing anishinâbe Ogwissan. Beware well, for ye know not when the Son of man shall come.

Mi iwapi kitchi agâming ge-gi-dagwishinginân mewija; at that time I shall have arrived in Europe long ago.

Kitchi bôtâdowining waiba ki da-pangishin, kishpin wissokawad aw oshkinawe; thou wouldst soon fall in great sorrow if thou frequented that young man.

Nin da-gi-minoshin tibikong, akosissiwâmban; I would have lain comfortably last night, had I not been sick.

Bisânishin, nibân kego bâpiken; lie still, sleep, do not laugh.

Bî-dagwishinginokan minawa wâbang; nin miwêndâmin bi-ijâian. Please come to-morrow again; we are happy when thou comest.

Kitchi onijishiwag auangog ishpiming egodjingig; the stars on high are very beautiful.

Kinawa kabé-bibon pekiteshinsiwegoban, geget ki mino ganawênindisom bimosseieg. You who never fell all winter, you walk with great precaution indeed.

Aw Abinodji ga-jinjishing ningoting pijikiwigamigong, mi aw Debendjiged ki Kije-Manitominân. The Child that lay once in a stable, is the Lord our God.

Mi ogow anishinâbeg ga twâshingibanig awâssonâgo; these are the Indians that broke through the ice the day before yesterday.

Mi aw ge-danânagidong minawa kabégijig; she is the one that will talk again all day.

Kakina igiw ge-gi-dagwishingisigoy anamiewigamigong, tchi bwa mādjitad mekatewikwanaie, kawin ta-mino-dodansiwag. All those that shall not have arrived at the church, before the priest begins the service, will not do right.

III. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nin dagwishinimidog</i> , I arr. perhaps,	<i>Kawin simidog</i> ,
<i>ki dagwishinimidog</i> ,	“ <i>simidog</i> ,
<i>dagwishinodog</i> ,	“ <i>sidog</i> ,
<i>dagwishinimidog</i> , one arr. perh.	“ <i>simidog</i> ,
<i>nin dagwishiniminadog</i> ,	“ <i>siminadog</i> ,
<i>ki dagwishinimwadog</i>	“ <i>simwadog</i> ,
<i>dagwishinodogenag</i> ,	“ <i>sidogenag</i> .

After this present tense are formed the *perfect* and the *future* tenses; as: *Nin gi-dagwishinimidog*; etc. . . .

PLUPERFECT TENSE.

<i>Gi-dagwishinowâmban</i> , I had per. arrived,	<i>Kawin sinowâmban</i> ,
<i>gi-dagwishinowamban</i> ,	“ <i>sinowamban</i> ,
<i>gi-dagwishinogoban</i> ,	“ <i>sigoban</i> ,
<i>gi-dagwishinowângiban</i> , }	“ <i>sinowângiban</i> .
<i>gi-dagwishinowangoban</i> , }	“ <i>sinowangiban</i> ,
<i>gi-dagwishinowegoban</i> ,	“ <i>sinowegoban</i> ,
<i>gi-dagwishinogwaban</i> ,	“ <i>sigwaban</i> .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Degwishinowânen</i> , that I perh. ar.,	<i>siwânen</i> ,
<i>degwishinowanen</i> ,	<i>siwanen</i> ,
<i>degwishinogwen</i> ,	<i>sigwen</i> ,

<i>degwishinowângen,</i>	} that we p.	<i>siwângen,</i>
<i>degwishinowangen,</i>		<i>siwangen,</i>
<i>degwishinowegwen,</i>		<i>siwegwen,</i>
<i>degwishinowagwen,</i>		<i>siwagwen.</i>

After this present tense are formed the *perfect* and *future* tenses; as: *Ga-dagwishinowânen, . . . ge-dagwishinowânen. . .*

PLUPERFECT TENSE.

<i>Dagwishinowâmbânen,</i>	} if I had ar-	<i>siwâmbânen,</i>
		<i>rived, I suppose,</i>
<i>dagwishinowambanen,</i>	} I sup.	<i>siwambanen,</i>
<i>dagwishinogobanen,</i>		<i>sigobanen,</i>
<i>dagwishinowângibanen,</i>		<i>siwângibanen,</i>
<i>dagwishinowangobanen,</i>		<i>siwangobanen,</i>
<i>dagwishinowegobanen,</i>		<i>siwegobanen,</i>
<i>dagwishinowagobanen,</i>	<i>siwagobanen.</i>	

PARTICIPLES.

PRESENT TENSE.

<i>Nin degwishinowânen,</i>	} we who arr. perh.
<i>kin degwishinowanen,</i>	
<i>win degwishinogwen,</i>	
<i>ninawind degwishinowângen,</i>	
<i>kinawind degwishinowangen,</i>	
<i>kinawa degwishinogwenag,</i>	
<i>winawa degwishinowegwen,</i>	

PRESENT TENSE.

<i>Nin degwishinsiwânen,</i>	} I who do perh. not arr.
<i>kin degwishinsiwanen,</i>	
<i>win degwishinsigwen,</i>	

ninawind degwishinsiwângen, } we who do p. not arr.
kinawind degwishinsiwângen, }
kinawa degwishinsiwegwen,
winawa degwishinsigwenag.

After this present tense are formed the *perfect* and *future* tenses; as: *Nin ga-dagwishinowânen,* . . . *Nin ge-dagwishinowânen.* . . .

PLUPERFECT TENSE.

Nin ga-dagwishinowâmbânen, I who had perh. arr.
kin ga-dagwishinowambânen,
win ga-dagwishinogobânen,
ninawind ga-dagwishinowângibânen, } we who had . . .
kinawind ga-dagwishinowangobânen, }
kinawa ga-dagwishinowegobânen,
winawa ga-dagwishinogobânenag.

PLUPERFECT TENSE.

Nin ga-dagwishinsiwâmbânen, I who did p. not arr.
kin ga-dagwishinsiwambânen,
win ga-dagwishinsigobânen,
ninawind ga-dagwishinsiwângibânen, } we who . . .
kinawind ga-dagwishinsiwangobânen, }
kinawa ga-dagwishinsiwegobânen,
winawa ga-dagwishinsigobânenag.

EXAMPLES ON THE III. DUBITATIVE CONJUGATION.

O sâmb wâiba nin dagwishinimidog, kawin awiia oma aiasi. I arrive perhaps too soon, there is nobody yet here.

Gi-dagwishinodogenag ga-biindjig; awi-wâbamâdanig. The expected persons have probably arrived; let us go and see them.

G. a gi-nibowag nij anishinabeg; niwing kiwe gi-ani-twáshinogwaban bwa odítamowad miniss. Two Indians have almost perished; they have broken through the ice four times (they say,) before they reached the island.

Wábang ta-dagwishinodogenag ninigiigog. Geget nin ga-kitchiminwendam tchi wábamagwa. To-morrow will perhaps arrive my parents. I will be happy indeed to see them.

Endogwen keidbi wesamidonowagwen igiw ikwewag, waieshkat ga-ijiwebisiwad. I don't know whether these women are yet so talkative, as they have been at first.

Gi-ano-akawábamawag kid inawemáganag pitchinágo. Gonima ga-lagwishinowagwen; awi-gagwedwen. Thy relations have been expected (looked for) yesterday. They have perhaps arrived; go and ask.

Nin kitimágenima aw aiákosid inini; endogwen ga-minoshinogwen tibikong. I pity that poor sick man; I don't know whether he lay comfortable last night.

Kawin nin kikenimassig k'issaieiaq tchi gi-dagwishinowagobanenu odenang, bwa sákidénig. I don't know whether your brothers had arrived in the village, (town, city,) before the fire broke out.

Nita mikwaming bimosse nongom kabé-gijig; namandj dassing gepakiteshinogwen. My brother-in-law is traveling to-day on the ice all day; I don't know how often he will fall.

Kin pengishinsiwanen wika kitchi batadowining, yeget ki jawendagos. Thou who perhaps never fallest in a mortal sin, thou art happy indeed.

Awegwen ga-jingishinogwen nin nibaganing nondagijig. I don't know who has lain down on my bed during the day.

Kinawa ga-pangishinogwen naningim kitchi batadowining, bwa bi-aiad oma mekatewikwanaie, nongom weweni anwenindisoig. You who have perhaps often fallen in grievous sins, before a Missionary was here, repent now sincerely.

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Winawa nitam ga-gabeshigob anenagoma, bwa kinawind dagwi-shinang, gi-ojitogwaban ow kitigan. Those that first had settled here, before we arrived, have made this field, (or garden.)

kitchi-
arrive

Kiwiwisensidog, pisin-lamog; Awegwen osám wika ge-dagwishi nogwen kikinoamáding, ta-ánimisi. Boys, listen: Whosoever shall come too late to school, shall be punished, (or shall suffer.)

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A few Examples in regard to

AFFIRMATIVE FORM.

INDICATIVE MOOD.

Akosiwan onidjanissan, jingishinon nibaganing. His child is sick, he is lying on a bed, (or, his children are sick, etc.)

William ossan bi-dagwishinon. William's father is coming here.

And so on in all the tenses

Nibiwa od inawemaganan dagwishinobanin pitchinágo. Many of his relations arrived yesterday.

Aw ikwe od'anissan ápitchishinobanin awassonágo. The little daughter of this woman fell hard the day before yesterday.

Aw awishindbe ogwissan nijing gi-twáshir'banin, bwa dagwishininid oma; this Indian's son had broken twice through the ice, before he arrived here.

Kishpin o widigemáganan dagwishininid, kawin misawa ta-mádjássiwan. If her husband comes, he will not go away any more.

Kishpin keiabi jingishininid ogwissan, geget kitimiwan. If his sons are yet in bed, they are really lazy.

And so on in all the tenses

Kishpin dagwishininipan omishomissan api pandigeián, nin dag'ábaniman. Had his grand-father arrived when I came in, I would have seen him.

Aw inini endasso-tibikadinig o ganawébamán anangon ishpiming egodinidjin. This man is gazing every night on the stars that are (hanging) on high.

Iniw ogwissan, pitchinágo ga-dagwishininidjin, gi-bimossewan oma. His son that arrived yesterday, went by here.

the second third person.

NEGATIVE FORM.

INDICATIVE MOOD.

Agawa akosiwan onidjânissan, kawin jingishinsiwan nibaganing.

His child is a little sick; he is not lying in bed, (or, his children are a little sick, etc.)

Kawin mashi William ossan dagwishinsiwan. William's father arrives not yet.

derived from the *present*.

Kawin mashi ogin dagwishinsibanin. His mother did not yet arrive.

Kawin oma mikanang upitchishinsibanin aw ikwe od'awissan.

The little daughter of this woman did not fall on this road here: *Kawin nijing gi-tcâshinsibanin aw anishinâbe ogwissan, mi eta âbiding.* This Indian's son had not broken twice through the ice, but only once.

Missawa dagwishinsinig ô widigemâganan, kawin nongom biboninig ta-mâdjassi. Although her husband arrive not, she will not go away this winter.

derived from the *present*.

Kishpin dagwishinsinigoban omishomissan megwa ima aiain, *kawin nin da-gi-wâbamassi.* Had his grand-father not arrived while I was there, I would not have seen him.

Kikinoamâgewinini kawin o miuwenimassin imic abinodjitar wika kikinoamadîng degwishinsinigon. The teacher does not like those children that never come to school.

niw ogwissan, pitchinâgo ga-dagwishinsinigon, wâbang ta-bi-aiawan oma. His son who did not arrive yesterday, will be here to-morrow.

IV. CONJUGATION.

Here now, dear reader, you are at the most important and the most difficult of all our Conjugations.

To this Conjugation belong all the *transitive or active* verbs ANIMATE, ending at the third person singular, present, indicative, in *ân*. The object upon which acts the subject of these verbs, is always contained in the verb itself. So, *nin wâbama*, does not mean : I see ; but, I see *him*, (*hér, it.*)

All the verbs belonging to this Conjugation end in *a* at the first person singular, present, indicative. This final *a* is placed among the terminations, to facilitate the conjugating process of these verbs ; and this *a* does not belong to the body of the verb.

Note. In the following two paradigms you will find the *singular* in the first column of the page in full, and the *terminations of the plural* in the second column.

Here are some verbs of the IV. Conjugation :

First Person.

Nin wâbandaa, I show him, (her, it ;)
Nin nibeá, I put him (her, it), to sleep ;
Nin sâgia, I love him, (her, it ;)
Nind cmoá, I eat him, (her, it ;)
Nin nôndawa, I hear him, (her, it ;)
Nin wâbama, I see him, (her, it ;)
Nin widigéma, I live with him, (her, it ;)
Nin jingénima, I hate him, (her, it ;)
Nin nakomâ, I promise him, (her, it ;)
Nin pisindawa, I listen to him, (her, it ;)
Nind anôna, I employ him, (her, it ;)
Nind assá, I put him, (her, it ;)

Third Person.

o wabandaân.
o nibeân.
o sagiân.
od amoân.
o nondawân.
o wabamân.
o widigemân.
o jingenimân.
o nakomân.
o pisindawân.
od anonân.
od assân.

Remark. As the Otchipwe language makes no distinction of the two sexes in the personal pronouns, the pronouns of all the three genders ought to be expressed in English, in some instances. But, to make it shorter and easier, we will ordinarily express only the *masculine* pronouns : and the *feminine* and

neuter will be understood. So, for instance, *Nin wâbama*, can mean, I see *him*, I see *her*, I see *it*, (some animate object.) *Waia-bamâd*, can mean, *he*, *she*, or *it*, who sees *him*, *her*, or *it*. Instead of this we will only say: *Nin wâbama*, I see him; *waiabamâd*, he who sees him, etc., etc. The feminine and neuter pronouns will be understood.

ACTIVE VOICE.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Singular.</i>		<i>Plural.</i>
<i>Nin wâbama</i> , I see him,		ag,
<i>ki wâbama</i> ,		ag,
<i>o wâbaman</i> , *		an,
<i>nin wâbamânan</i> , †		ânanig,
<i>ki wâbamâwa</i> ,		âwag,
<i>o wâbamâwan</i> ,		âwan.

IMPERFECT TENSE.

<i>Nin wâbamaban</i> , I saw him,	abanig,
<i>ki wâbamaban</i> ,	abanig,
<i>o wâbamabanin</i> ,	abanin,
<i>nin wâbamanaban</i> ,	anabanig,
<i>ki wâbamawaban</i> ,	awabanig,
<i>o wâbamawabanin</i> ,	awabanin.

PERFECT TENSE.

<i>Nin gi-wâbama</i> , I have seen him,	
(or, I saw him,)	ag,
<i>ki gi-wâbama</i> ,	ag,
<i>o gi-wâbaman</i> ,	an,

* See page 90.

† See Remark 3, p. 95.

<i>nin gi-wábamanan,</i>	ananig,
<i>ki gi-wábanawa,</i>	awag,
<i>o gi-wábanawan,</i>	awan.

PLUPERFECT TENSE.

<i>Nin gi-wábamaban,</i> I had seen him	
(or, I saw him,)	abanig,
<i>ki gi-wábamaban,</i>	abanig.

Etc., after the above *imperfect tense*, prefixing *gi-*.

FUTURE TENSE.

<i>Nin ga-wábama,</i> I will see him,	ag,
<i>ki ga-wábama,</i>	ag,

Etc., after the above *present tense*, prefixing *ga-*.

SECOND FUTURE TENSE.

<i>Nin ga-gi-wábama,</i> I shall have seen him,	ag,
<i>ki gâ-gi-wábama,</i>	ag,

Etc., likewise after the *present tense*, prefixing *ga-gi-*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Wábamag,</i> * if I see him,	agwa,
<i>wábamad,</i>	adwa,
<i>wábamâd,</i>	âd,
<i>wábamangid,</i> (<i>ninawind</i> ,) †	angidwa,
<i>wábamang,</i> (<i>kinawind</i> ,)	angwa,
<i>wábameg,</i>	egwa,
<i>wábamâhawad,</i>	awad.

PERFECT TENSE.

<i>Gi-wábamag,</i> when I saw him,	agwa,
<i>gi-wábamad,</i>	adwa,

Etc., as above in the *present tense*, prefixing *gi-*.

† See the *Remarks* concerning this and the following two tenses. p. 110.

* See *Remark 3*, p. 42.

PLUPERFECT TENSE.

<i>Wâbamagiban</i> , had I seen him,	agwaban,
<i>wâbamadiban</i> ,	adwaban,
<i>wâbamapan</i> ,	apan,
<i>wâbamangidiban</i> ,	angidwaban,
<i>wâbamangoban</i> ,	angwaban,
<i>wâbamegoban</i> ,	egwaban,
<i>wâbamawapan</i> ,	awapan.

FUTURE TENSE.

<i>Ge-wâbamag</i> , that I shall see him,	agwa,
<i>ge-wâbamad</i> ,	adwa,

Etc., as above in the *present* tense, prefixing *ge*.

SECOND FUTURE TENSE.

<i>Ge-gi-wâbamag</i> , that I shall have seen him,	agwa,
<i>ge-gi-wâbamad</i> ,	adwa,

Etc., likewise after the *present* tense, prefixing *ge gi*.

CONDITIONAL MOOD.

PRESENT TENSE.

<i>Nin da-wâbama</i> , I would see him, or I ought to see him,	ag,
<i>ki da-wâbama</i> ,	ag,
<i>o da-wâbaman</i> ,	an,
<i>nin da-wâbam</i> 1,	ânanig,
<i>ki da-wâbam</i> va,	âwag,
<i>o da-wâbamâwan</i> ,	âwan.

PERFECT TENSE.

<i>Niu da-gi-wâbama</i> , I would have seen him, I ought, etc.,	ag,
<i>ki da-gi-wâbama</i> ,	ag,
Etc., after the <i>present</i> tense,	
<i>Ge-gi-wâbamag</i> , that I would have seen him.	agwa,

IMPERATIVE MOOD.

<i>Wâbam</i> , see him, (thou),	
<i>wâbamâkan</i> , please see him,	akan,
<i>o ga-wâbaman</i> , let him see him,	an,
<i>wâbamâda</i> , let us see him,	âdanig.
<i>wâbamig</i> , see him, (you),	ig,
<i>o ga-wâbamawan</i> , let him see him,	awan.

PARTICIPLES.

PRESENT TENSE.

Singular.

Nin waiâbamag, I who see him,
win waiâbamag, he whom I see,
kin waiâbam, thou who seest him,
win waiâbamad, he whom thou seest,
win waiâbamâd, he who sees him,
iniw waiâbamâdjîn, he whom he sees,
ninawind waiâbamangid, } we who see him,
kinawind waiâbamang, }
win waiâbamangid, } he whom we see,
win waiâbamang, }
kinawa waiâbameg, you who see him,
win waiâbameg, he whom you see,
winawa waiâbamâdjig, * they who see him,
iniw waiâbamawâdjîn, he whom they see.

Plural.

Nin waiâbamagwa, I who see them,
winawa waiâbamagig, they whom I see,
kin waiâbamadwa, thou who seest them,
winawa waiâbamâdjig, they whom thou seest,
win waiâbamâd, he who sees them,
iniw waiâbamâdjîn, they whom he sees,

* See Remark, p. 23.

ninawind waiâbamangidwa, } we who see them,
kinawind waiâbamangwa,
winawa waiâbamangidjig, } they whom we see,
winawa waiâbamangog,
kinawa waiâbamegwa, you who see them,
winawa waiâbamegog, they whom you see,
winawa waiâbamâdjig, they who see them,
iniw waiâbamâwadjin, they whom they see.

IMPERFECT TENSE.

Singular.

Nin waiâbamâgiban, I who saw him,
win waiâbamâgiban, he whom I saw,
kin waiâbamadiban, thou who sawest him,
win waiâbamadiban, he whom thou sawest,
win waiâbamapan, he who saw him,
iniw waiâbamapanin, he whom he saw,
ninawind waiâbamangidiban, } we who saw him,
kinawind waiâbamangoban,
win waiâbamangidiban, } he whom we saw,
win waiabamangoban,
kinawa waiâbamegoban, you who saw him,
win waiâbamegoban, he whom you saw,
winawa waiâbamapanig, they who saw him,
iniw waiâbamawapanin, he whom they saw.

Plural.

Nin waiâbamagwaban, I who saw them,
winawa waiâbamagibanig, they whom I saw,
kin waiâbamadwaban, thou who sawest them,
winawa waiâbamadibanig, they whom thou sawest,
win waiâbamapan, he who saw them,
iniw waiâbamapanin, they whom he saw,
ninawind waiâbamangidwaban, } we who saw them,
kinawind waiâbamangwahan,

winawa waiábamangidibanig, } they whom we saw,
winawa waiábamangobanig, }
kinawa waiábamegwaban, you who saw them,
winawa waiábamegobanig, they whom you saw,
winawa waiábamapanig, they who saw them,
inw waiábamawapanin, they whom they saw.

PERFECT TENSE.

Singular.

Nin ga-wábamag; I who have seen him.
win ga-wábamag, he whom I have seen,
kin ga-wábamad, thou who hast seen him.

Plural.

Nin ga-wábamagwa, I who have seen them,
winawa ga-wábamagig, they whom I have seen,
kin ga-wábamadwa, thou who hast seen them.
Etc., after the above *present* tenses, prefixing *ga-*, to the verb.

PLUPERFECT TENSE.

Singular.

Nin ga-wábamagiban, I who had seen him,
win ga-wábamagiban, he whom I had seen.

Plural.

Nin ga-wábamagwuban, I who had seen them.
winawa ga-wábamagibanig, they whom I had seen.
Etc., after the above *imperfect* tense.

FUTURE TENSE.

Singular.

Nin ge-wábamag, I who shall see him,
win ge-wábamag, he whom I shall see.

Plural.

Nin ge-wábamagwa, I who shall see them,
winawa ge-wábamagig, they whom I shall see.
Etc., after the *present* tense, prefixing *ge-*.

SECOND FUTURE TENSE.

Singular.

Nin ge-gi-wábamag, I who shall have seen him,
win ge-gi-wábamag, he whom I shall have seen.

Plural.

Nin ge-gi-wábamagwa, I who shall have seen them,
winawa ge-gi-wábamagig, they whom I shall have seen.
Etc., likewise after the *present* tense, prefixing *ge-gi-*.

ACTIVE VOICE.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

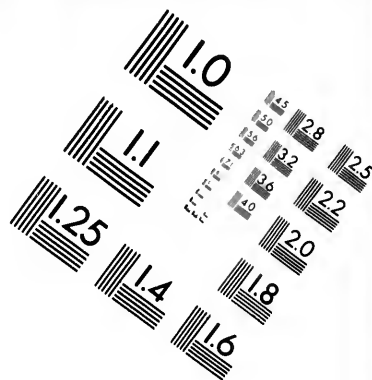
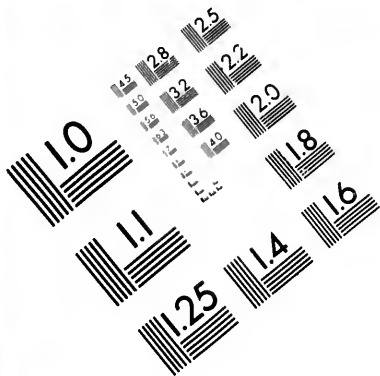
Singular.

Plural.

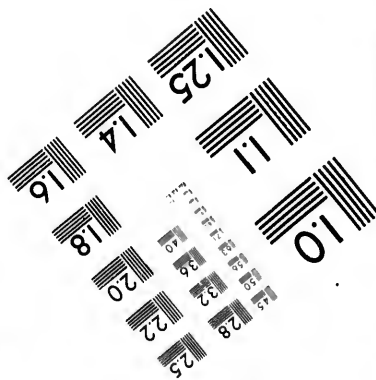
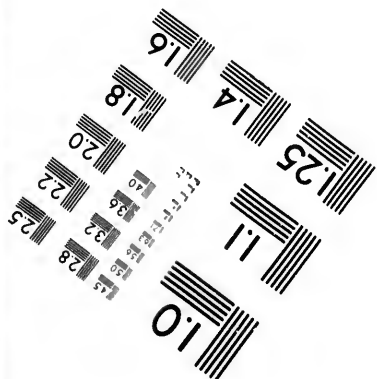
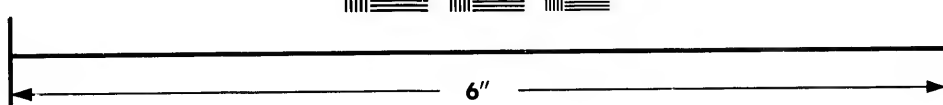
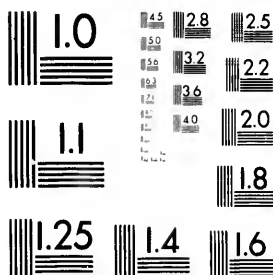
<i>Kawin nin wábamassi</i> , I don't	
	see him, <i>Kawin assig</i> ,
“ <i>ki wábamassi</i> ,	“ <i>assig</i> ,
“ <i>o wábamassin</i> ,	“ <i>assin</i> ,
“ <i>nin wábamassiwinan</i> ,	“ <i>assiwananig</i> ,
“ <i>ki wábamassiwáwa</i> ,	“ <i>assiwawag</i> ,
“ <i>o wábamassiwáwan</i> ,	“ <i>assiwawan</i> .

IMPERFECT TENSE.

<i>Kawin nin wábamassiban</i> , I did not	
	see him, <i>Kawin assibanig</i> ,
“ <i>ki wábamassiban</i> ,	“ <i>assibanig</i> ,
“ <i>o wábamassibanin</i> ,	“ <i>assibanin</i> ,
“ <i>nin wábamassiwaban</i> ,	“ <i>assiwabanig</i> ,
“ <i>ki wábamassiwaban</i> ,	“ <i>assiwabanig</i> ,
“ <i>o wábamassiwabanin</i> ,	“ <i>assiwabanin</i> .



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PERFECT TENSE.

Kawin nin gi-wâbamassi, I have not seen
him, *Kawin assig*,
“ *ki gi-wâbamassi*, “ *assig*.
Etc., after the *present tense*, prefixing *gi-* to the verb.

PLUPERFECT TENSE.

Kawin nin gi-wâbamassiban, I had
not seen him, *Kawin assibanig*,
“ *ki gi-wâbamassiban*, “ *assibanig*.
Etc., after the *imperfect tense*, likewise prefixing *gi-*.
Kawin nin ga-wâbamassi, I will not see him, *Kawin assig*.
“ *ki ga-wâbamassi*, “ *assig*.
Etc., after the *present tense*, prefixing *ga-*.

SECOND FUTURE TENSE.

Kawin nin ga-gi-wâbamassi, I shall not have
seen him, *Kawin assig*,
“ *ki ga-gi-wâbamassi*, “ *assig*,
Etc., likewise after the *present tense*, prefixing *ga-gi-*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Wâbamâssiwag, * if I don't
see him, *assiwagwa*,
wâbamâssiwad, *assiwadwa*,
wâbamassig, *assig*,
wâbamassiwangid, } *assiwangidwa*,
wâbamassiwang, } *assiwangwa*,
wâbamassiweg, *assiwegwa*,
wâbamassigwa, *assigwa*.

* See *Remarks*, p. 110.

PERFECT TENSE.

Gi-wâbamassiwag, when I did
not see him, *assiwagwa*,
gi-wâbamassiwad, *assiwadwa*.
Etc., as above in the *present tense*, prefixing *gi*.

PLUPERFECT TENSE.

Wâbamâssiwagiban, if I had
not seen him, *assiwagwaban*,
wâbamâssiwadiban, *assiwadwaban*,
wâbamassigoban, *assigoban*,
wâbamassiwangidiban, } *assiwangidwaban*,
wâbamassiwangoban, } *assiwangwaban*,
wâbamassiwegoban, *assiwegwaban*,
wâbamassigwaban, *assigwaban*.

FUTURE TENSE.

Ge-wâbamâssiwag, when I shall
not see him, *âssiwagwa*,
ge-wâbamâssiwad, *âssiwadwa*.
Etc., after the *present tense*, prefixing *ge*.

SECOND FUTURE TENSE.

Ge-gi-wâbamâssiwag, when I shall
not have seen him, *assiwagwa*,
ge-gi-wâbamâssiwad, *assiwadwa*,
Etc., likewise after the *present tense*, prefixing *ge-gi*.

CONDITIONAL MOOD.

PRESENT TENSE.

Kawin nin da-wâbamassi, I would not
see him, (or, I
ought not to see
him), *Kawin assig*,

win waiabamâssiwad, he whom thou dost not see,
win waiabamâssig, he who does not see him,
iniw waiabamâssigon, he whom he does not see,
ninawind waiabamassiwangid, } we who don't see him,
kinawind waiabamassiwang, }
win waiabamassiwangid, } he whom we do not see,
win waiabamassiwang, }
kinawa waiabamassiweg, you who don't see him,
win waiabamassiweg, he whom you don't see,
winawa waiabamassigog, they who don't see him,
iniw waiabamassigwanin, he whom they don't see.

Plural.

Nin waiabamâssigwagwa, I who don't see them,
winawa waiabamâssiwagig, they whom I don't see,
kin waiabamâssiwadwa, thou who dost not see them,
winawa waiabamâssiwadjig, they whom thou dost not see,
win waiabamâssig, he who does not see them,
iniw waiabamâssigon, they whom he does not see,
ninawind waiabamassiwangidwa, } we who don't see them,
kinawind waiabamassiwangwa, }
winawa waiabamassiwangidjig, } they whom we don't see,
winawa waiabamassiwangog, }
kinawa waiabamassiwegwa, you who don't see them,
winawa waiabamassiwegog, they whom you don't see,
winawa waiabamassigog, they who don't see them,
iniw waiabamassigwanin, they whom they don't see.

IMPERFECT TENSE.

Singular.

Nin waiabamassiwagiban, I who did not see him,
win waiabamassiwagiban, he whom I did not see,
kin waiabamassiwadiban, thou who didst not see him,
win waiabamassiwadiban, he whom thou didst not see,
win waiabamassigoban, he who did not see him,
iniw waiabamassigobanin, he whom he did not see,

ninawind waiabamassiwangidiban, } we who did not see him,
kinawind waiabamassiwangoban, }
win waiabamassiwangidiban, } he whom we did not see,
win waiabamassiwangoban, }
kinawa waiabamassiwegoban, you who did not see him,
win waiabamassiwegoban, he whom you did not see,
winawa waiabamassigobanig, they who did not see him,
iniw waiabamassigwabanin, he whom they did not see.

Plural.

Nin waiabamassiwagwaban, I who did not see them,
winawa waiabamassiwagibanig, they whom I did not see,
kin waiabamassiwadwaban, thou who didst not see them,
winawa waiabamassiwadibanig, they whom thou didst not see,
win waiabamassigoban, he who did not see them,
iniw waiabamassigobanin, they whom he did not see,
ninawind waiabamassiwangidwaban, } we who did not see them,
kinawind waiabamassiwangwaban, }
winawa waiabamassiwangidibanig, } they whom we did
winawa waiabamassiwangobanig, } not see,
kinawa waiabamassiwegwaban, you who did not see them,
winawa waiabamassiwegobanig, they whom you did not see,
winawa waiabamassigobanig, they who did not see them,
iniw waiabamassigwabanin, they whom they did not see.

PERFECT TENSE.

Singular.

Nin ga-wábamassiwag, I who have not seen him,
win ga-wábamassiwag, he whom I have not seen,
kin ga-wábamassiwad, thou who hast not seen him.

Plural.

Nin ga-wábamassiwagwa, I who have not seen them,
winawa ga-wábamassiwagig, they whom I have not seen,
kin ga-wábamassiwadwa, thou who hast not seen them.
Etc., after the *present* tense, prefixing *ga-*.

PLUPERFECT TENSE.

Singular.

Nin ga-wábamassiwagiban, I who had not seen him,
win ga-wábamassiwagiban, he whom I had not seen.

Plural.

Nin ga-wábamassiwagiban, I who had not seen them,
winawa ga-wábamassiwagibanig, they whom I had not seen.
Etc., after the above *imperfect* tense prefixing *ga-*.

FUTURE TENSE.

Singular.

Nin ge-wábamassiwag, I who shall not see him,
win ge-wábamassiwag, he whom I shall not see.

Plural.

Nin ge-wábamassiwagwa, I who shall not see them,
winawa ge-wábamassiwagig, they whom I shall not see.
Etc., after the *present* tense, prefixing *ge-*.

SECOND FUTURE TENSE.

Singular.

Nin ge-gi-wábamassiwag, I who shall not have seen him,
win ge-gi-wábamassiwag, he whom I shall not have seen.

Plural.

Nin ge-gi-wábamassiwagwa, I who shall not have seen
them,
winawa ge-gi-wábamassiwagig, they whom I shall not have
seen.

Etc., likewise after the *present* tense, prefixing *ge-gi-*.

Note. Review the *Rules* and *Remarks* regarding the *Change*,
and apply them to these two forms, the affirmative and the
negative.

EXAMPLES ON THE WHOLE ACTIVE VOICE. *

Nin sāga Kije-Manito, nin sāgiag gaie kakina nidj' anishinābeg, kawin awiia nin jingénimassi. I love God, and I love all my fellow-men, I hate nobody.

Nin gagikimananig mojav niuidjánissinanig ; enivek dash bisāu abiwag. We speak always to our children, (we exhort them,) and they are tolerably quiet.

Nind ānikanotawaban āw inini megwa oma aiad. I interpreted for that man during his stay here.

Kawin wewini nin gi-nissitotawassi aw inini ga-ikkitod. I have not well understood that man, what he has said, (I have not well understood what that man said.)

Nin gi-ishkwa-kikinoamāvabanig abinodjiag api pandigewad anishinābeg. I had done teaching the children when the Indians came in.

Ki ga-babāmitawa na nongom koss ? Ki ga-minādenima na ? Kawin na minawa ki ga-matchi-nakwétawassi ? Wilt thou obey now thy father ? Wilt thou respect him ? not give him any more bad answers ?

Tchi bwa onāgwishig nin ga-gi-kikenima enendang. Before evening I shall have known his idea.

Wewini gijendan tchi sāgiad Kije-Manito, tchi anokitawad gaie ; wika dash tchi wissokawassiwadwa metchi-ijiwebisidjig. Firmly resolve to love God, and to serve him ; and never to join the company of the wicked.

Nin gi-minwendamin gi-nondawangid mekatewikwanaie gi-anamiejigigak. We were satisfied (contented) when we heard the Missionary last Sunday. (The person or persons spoken to, not included.)

Wewini ganawenimangidwaban nin joniāminanig, kawin nongom nin da-kitimāgisissimin. Had we well taken care of our money, we would not be poor now.

Aniniwapi ga-nāsikawag Jesus ? When shall I go to Jesus ?

* See Remarks, p. 110.

See Remark 4, p. 42.

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Enamiad ge-gi-iji-ságtad Kije-Maniton, mi-ged-iji-aiad kagige bimádisiwining. As the Christian shall have loved God, even so he shall be in life everlasting, (happy or unhappy.)

Kishpin wábamad Kije-Manito, win ejiwábamik, ki da gossá, ki da manádjia gaie, kawin dash ondjita ki da-nishkiassi. If thou couldst see God as he sees thee, thou wouldst fear him, thou wouldst respect him, and thou wouldst not purposely offend him.

Nu da-gi-anwenimag wábamagwaban. I would have reprimanded them had I seen them.

Anwenim kinidjâniss, kishpin matchi dodang; babâmenim ejwebisid, kego pagidinaken, win enendang tchi dodang. Reprimand thy child, when he does wrong; turn thy attention to his conduct; don't permit him to do as he pleases.

Jawendagosi waiabamád Kije-Maniton gijigong. Happy is he who sees God in heaven.

Nenibikimassigog onidjânissiwán ta-animissiwag dibakonidwining. Those who don't reprimand their children, will suffer at the judgment.

Aw oshkinave néganadiban pitchinágo, jéba gi-dagwishin. The young man whom thou leftst behind yesterday, arrived this morning.

Gi-jawendagosiwag igiw ga-wábamadjig Jesusan, ga-nondawadjig gaie; awashime dash gi-jawendagosiwag ga-babâmitawadjig. Happy were they who saw Jesus and heard him; but happier yet were those who obeyed him.

Igiw anishinábeg ga-gagansomangobanig naningim, nongom weweni anamiawag. Those Indians to whom we had spoken so often, are now good Christians. (The person or persons spoken to, included.)

Mi aw kwiwisens ga-awiássiwagiban nin masinaigan; osám banádjiton. This is the boy to whom I had not lent my book, because he spoils it too much.

Ge-nôpinánadjig gijigong ébinádjín, ta-dagwishinog wedi gaie winawa. They that follow those who are in heaven, will also themselves arrive there.

Win ge-gi-ságiassiy Kije-Maniton oma aking, kawin pitchinag wedi ajida-bimádistwining ta-mádjitossi wiságiad. He who shall not have loved God on earth, shall neither in the next life begin to love him.

PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nin wábamigo</i> , I am seen,	<i>Kawin</i> igossi,
<i>ki wábamigo</i> ,	“ igossi,
<i>wábama</i> ,	“ assi,
<i>o wábamigon</i> , * he is seen by...	“ igossin,
<i>nin wábamigomin</i> ,	“ igossimin,
<i>ki wábamigom</i> ,	“ igossim,
<i>wábamawag</i> ,	“ assiwag,
<i>o wábamigowan</i> , they are . . .	“ igossiwan.

IMPERFECT TENSE.

<i>Nin wábamigonaban</i> , I was seen,	<i>Kawin</i> igossinaban,
<i>ki wábamigonaban</i> ,	“ igossinaban,
<i>wábamaban</i> ,	“ assiban,
<i>o wábamigobanin</i> , he was . . .	“ igossibanin,
<i>nin wábamigominaban</i> ,	“ igossiminaban,
<i>ki wábamigomwaban</i> ,	“ igossimwaban,
<i>wábamabanig</i> ,	“ assibanig,
<i>o wábamigowabanin</i> ,	“ igossiwanin.

PERFECT TENSE.

<i>Nin gi-wábamigo</i> , I have been seen,	<i>Kawin</i> igossi,
<i>ki gi-wábamigo</i> ,	“ igossi,
<i>gi-wábama</i> ,	“ assi.

Etc., after the *present tense*, prefixing *gi*.

* See *Remark* at the end of this paradigm.

PLUPERFECT TENSE.

Nin gi-wâbamigonaban, I had *Kawin* igossinaban,
been seen,
ki gi-wâbamigonaban, “ igossinaban,
Etc., after the above *imperfect tense*.

FUTURE TENSE.

Nin ga-wâbamigo, I will be seen, *Kawin* igossi,
ki ga-wâbamigo, “ igossi,
Etc., after the above *present tense*, prefixing *ga-*.

SECOND FUTURE TENSE.

Nin ga-gi-wâbamigo, I shall have *Kawin* igossi,
been seen,
Etc., likewise after the *present tense*, prefixing *ga gi-*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Wâbamigoian</i> , if I am seen,	igossiwân,
<i>wâbamigoian</i> ,	igossiwân,
<i>wâbamind</i> ,	assiwind,
<i>wâbamigod</i> , if he is seen by,	igossig,
† <i>wâbamigoiang</i> ,	igossiwâng,
<i>wâbamigoiang</i> ,	igossiwâng,
<i>wâbamigoieg</i> ,	igossiweg,
<i>wâbamindwa</i> ,	assiwindwa,
<i>wâbamigowad</i> , if they . . .	igossigwa.

PERFECT TENSE.

‡ *Gi-wâbamigoian*, when I have been
seen, igossiwân,
gi-wâbamigoian, igossiwân,
Etc., after the *present tense*, prefixing *gi-*.

† See Remark 6, p. 111.
‡ See Remark 7, p. 112.

PLUPERFECT TENSE.

<i>Wábamigoíámban</i> , had I been seen,	<i>igossiwámban</i> ,
<i>wábamigoíámban</i> ,	<i>igossiwámban</i> ,
<i>wábamindíban</i> ,	<i>ássiwíndíban</i> ,
<i>wábamigopan</i> , had he been seen by . .	<i>igossigoban</i> ,
<i>wábamigoíángíban</i> ,	} had
<i>wábamigoíangoban</i> ,	
<i>wábamigoiegoban</i> ,	<i>igossiwangoban</i> ,
<i>wábamíndwában</i> ,	<i>igossiwegoban</i> ,
<i>wábamigowápan</i> ,	<i>ássiwíndwában</i> ,
	<i>igossigwában</i> .

FUTURE TENSE.

Ge-wábarigoíán, when I will be seen, *igossiwán*,
ge-wábarigoíán, *igossiwán*,
 Etc., after the above *present tense*, prefixing *ge-*.

SECOND FUTURE TENSE.

Ge-gi-wábamigoíán, when I shall have... *igossiwán*,
 Etc., after the *present tense*, prefixing *ge-gi-*.

CONDITIONAL MOOD.

PRESENT TENSE.

<i>Nin da-wábamigo</i> , I would be seen, <i>Kawín</i>	<i>igossi</i> ,
<i>ki da-wábamigo</i> ,	" <i>igossi</i> ,
<i>da-wábama</i> ,	" <i>assi</i> ,
<i>o da-wábamigon</i> , he would be	
seen by . . .	" <i>igossin</i> ,
<i>nin da-wábamigomin</i> ,	" <i>igossimin</i> ,
<i>ki da-wábamigom</i> ,	" <i>igossim</i> ,
<i>da-wábamawag</i> ,	" <i>assiwag</i> ,
<i>o da-wábamigowan</i> , they . .	" <i>igossiwan</i> .

PERFECT TENSE.

Nin da-gi-wábamigo, I would have been seen, *Kawín* *igossi*,
 after the above *present tense*.
 Etc.,

Ge-gi-wâbamigoian, that I would have been seen; *Gê-gi-wâbamigossiwân*, that I would not have been seen.

Etc., as above in the *second future* of the *subj.* mood.

IMPERATIVE MOOD.

<i>Ki ga-wâbamigo</i> , be seen, (thou,)	<i>Kego</i> igossi,
<i>ta-wâbama</i> , let him be seen,	“ assi,
<i>nin ga-wâbamigomin</i> , let us be seen,	“ igossimin,
<i>ki ga-wâbamigom</i> , be seen, (you,)	“ igossim,
<i>ta-wâbamawag</i> , let them be seen,	“ assiwag.

PARTICIPLES.

PRESENT TENSE.

<i>Nin waiabamigoian</i> , I who am seen,	igossiwan,
<i>kin waiabamigoian</i> , thou who art . .	igossiwan,
<i>win waiabamind</i> , he who is seen,	assiwind,
<i>win waiabamigod</i> , he who is seen by . .	igossig,
<i>ninawind waiabamigoiang</i> , } we who are	igossiwâng,
<i>kinawind waiabamigoiang</i> , } seen,	igossiwang,
<i>kinawa waiabamigoieg</i> , you who are . .	igossiweg,
<i>winawa waiabamindwa</i> , they who are . .	
<i>winawa waiabamigodjig</i> , they who are seen	
by . . .	igossigog.

IMPERFECT TENSE.

<i>Nin waiabamigoiamban</i> , I who was . .	igossiwâmban,
<i>kin waiabamigoiamban</i> ,	igossiwamban,
<i>win waiabamindiban</i> ,	âssiwindiban,
<i>ninawind waiabamigoiangiban</i> , } we . .	igossiwângiban,
<i>kinawind waiabamigoiangoban</i> , }	igossiwangoban,
<i>kinawa waiabamigoiegoban</i> ,	igossiwegoban,
<i>winawa waiabamindibanig</i> ,	assiwindibanig.

PERFECT TENSE.

<i>Nin ga-wâbamigoian</i> , I who have b. s.	igossiwân,
<i>kin ga-wâbamigoian</i> ,	igossiwan,

Etc., after the above *present tense*.

PLUPERFECT TENSE.

Nin ga-wâbamigoîâmban, I who had . . igossiwâmban,
kin ga-wâbamigoîâmban, igossiwâmban,
Etc., after the above *imperfect* tense, prefixing *ga-*.

FUTURE TENSE.

Nin ge-wâbamigoîân, I who will be seen, igossiwân,
kin ge-wâbamigoîân, igossiwan,
Etc., after the *present* tense:

SECOND FUTURE TENSE.

Nin ge-gi-wâbamigoîân, I who shall . . igossiwân,
kin ge-gi-wâbamigoîân, igossiwan,
Etc., likewise after the above *present tense*.

Remark. When a verb in the passive voice in the third person, has no report to another third person in the sentence, the terminations of the first kind, in *a*, *awag*, etc., are employed; (see p. 182.) F. i. *Wâbama aw kwîwisens*, that boy is seen; *wâbamawag igîw ikwesensag*, those girls are seen; without any report to another third person. But when there is a *second* third person in the sentence, the terminations of the second kind, in *igon*, *igowan*, etc., are used. F. i. *Ossan, o wâbamigon aw kwîwisens*, that boy is seen *by his father*. *Ogiwan o wâbamigowan igîw ikwesensag*, those girls are seen *by their mother*. *Ossan*, his father, and *ogiwan*, their mother, are the *second* third persons in these sentences. (See page 70.)

The verbs of this Conjugation ending in *awa*, are conjugated exactly after the paradigm *Nin wâbama*, throughout the whole ACTIVE VOICE. But in the PASSIVE VOICE they differ a little.

We shall point out here below the moods and tenses, in which the verbs ending in *awa*, differ from the verb *Nin wâbama*. We take the verb *Nin nondawa*, I hear him, (her, it,) for an example. Here we don't put only the final *a* among the terminations, as we did in *Nin wâbama*, but the *w* also; because we use to consider (in Conjugations,) as the *body* of the verb only those syllables and letters, which remain *unchanged* throughout the whole Conjugation.

PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Nin nondâgo</i> , I am heard,	<i>Kawin</i> gossi,
<i>ki nondâgo</i> ,	“ gossi,
<i>nondâwa</i> ,	“ wassi,
<i>o nondâgon</i> , he is heard by . .	“ gossin,
<i>nin nondâgomin</i> ,	“ gossimin,
<i>ki nondâgom</i> ,	“ gossim,
<i>nondâwawag</i> ,	“ wassiwag,
<i>o nondâgowan</i> , they are heard by . .	“ gossiwan.

IMPERFECT TENSE.

<i>Nin nondâgonaban</i> , I have b. h.,	<i>Kawin</i> gossinaban.
<i>ki nondâgonaban</i> ,	“ gossinaban,
<i>nondâwaban</i> ,	“ wassiban,
<i>o nondâgobanin</i> , he was heard by . .	“ gossibanin,
<i>nin nondâgominaban</i> ,	“ gossiminaban,
<i>ki nondâgomwaban</i> ,	“ gossimwaban,
<i>nondâwabanig</i> ,	“ wassibanig,
<i>o nondâgowabânin</i> , they were heard by . . .	“ gossiwabanin.

Form the other tenses of the *indicative mood* after these two tenses, prefixing *gi-* or *ga-*, according to the preceding paradigms; as: *Nin gi-nondâgo* . . . *Nin gi-nondâgônaban* . . . *Nin ga-nondâgo* . . . *Nin ga-gi-nondâgo*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin nondâgoiân</i> , * if I am heard,	<i>Kishpin</i> gossiwan,
“ <i>nondâgoiân</i> ,	“ gossiwan,
“ <i>nondâwind</i> ,	“ wassiwind,
“ <i>nondâgod</i> , if he is h. by . . .	“ gossig,

* See Remark 8, page 113.

<i>Kishpin nondâgoiâng,</i>	} if we are h.	“	<i>gossiwiâng,</i>
“ <i>nondâgoiang,</i>		“	<i>gossiwiang,</i>
“ <i>nondâgoieg,</i>		“	<i>gossiweg,</i>
“ <i>nondâwindwa,</i>		“	<i>wassiwindwa,</i>
“ <i>nondâgowad,</i> if they are h. by . . .		“	<i>gossigwa.</i>

PERFECT TENSE.

<i>Gi-nondâgoiân,</i> that I have b. h.	<i>gossiwiân,</i>
<i>gi-nondâgoian,</i>	<i>gossiwan,</i>

Etc., as above in the *present tense*, prefixing *gi-*.

PLUPERFECT TENSE.

<i>Nondâgoiâmban,</i> had I been heard,	<i>gossiwiâmban,</i>
<i>nondâgoiamban,</i>	<i>gossiwamban,</i>
<i>nondâwindiban,</i>	<i>wassiwindiban,</i>
<i>nondâgopan,</i> had he been heard by . . .	<i>gossigoban,</i>
<i>nondâgoiângiban,</i> } had we	<i>gossiwiângiban,</i>
<i>nondâgoiangoban,</i> } been h.	<i>gossiwiangoban,</i>
<i>nondâgoiegoban,</i>	<i>gossiwegoban,</i>
<i>nondâwindwaban,</i>	<i>wassiwindwaban,</i>
<i>nondâgowapan,</i> had they been heard by . . .	<i>gossigwaban.</i>

Form the two *future* tenses after the above *present* tense, prefixing *ge-*, and *ge-gi-*.

The two tenses of the *conditional mood* are easily formed after the *present* and *perfect* tenses of the *indicative mood*; as: *Nin da-nondâgo*, I would be heard. . . *Nin da-gi-nondâgo*, I would have been heard. . .

IMPERATIVE MOOD.

<i>Ki ga-nondâgo,</i> be heard, (thou,)	<i>Kego</i>	<i>gossi,</i>
<i>ta-nondâwa,</i> let him be heard,	“	<i>wassi,</i>
<i>nin ga-nondâgomin,</i> let us be heard,	“	<i>gossimin,</i>
<i>ki ga-nondâgom,</i> be heard, (you,)	“	<i>gossim,</i>
<i>ta-nondâwawag,</i> let them be heard,	“	<i>wassiwag.</i>

PARTICIPLES.

PRESENT TENSE.

- Nin nwandâgoiân*, I who am heard,
kin nwandâgoian, thou who art heard, etc.,
win nwandâwind,
ninawind nwandâgoiâng, } we who are heard,
kinawind nwandâgoiang, }
kinawa nwandâgoieg,
winawa nwandâwindjig,
Nin nwandâgossiwan, I who am not heard,
kin nwandâgossiwan, thou who . . . etc.,
win nwandâwassiwind,
ninawind nwandâgossiwâng, } we who are not heard.
kinawind nwandâgossiwang, }
kinawa nwandâgossiweg,
winawa nwandâwassiwindjig.

IMPERFECT TENSE.

- Nin nwandâgoiâmban*, I who was heard,
kin nwandâgoiamban,
win nwandâwindiban,
ninawind nwandâgoiângiban, } we who . . .
kinawind nwandâgoiangoban, }
kinawa nwandâgoiegoban,
winawa nwandâwindibanig,
Nin nwandâgossiwâmbân, I who was not heard,
kin nwandâgossiwamban,
win nwandâwassiwindiban,
ninawind nwandâgossiwângiban, } we who were not heard.
kinawind nwandâgossiwangoban, }
kinawa nwandâgossiwegoban,
winawa nwandâwassiwindibanig.

Form the other four tenses of these participles after the above present and imperfect tenses; as: *Nin ga-nondâgoiân*. . . *Nin ga-nondâgoiâmban*. . . *Nin ge-nondâgoiân*. . . *Nin ge-gi-nondâgoiân*. . .

Remark. There are some verbs belonging to this IV Conj., which end in *owa*. It must, however, be observed, that the letter *o*, before the syllable *wa* in these verbs, is hardly heard, or rather not at all, in some moods and tenses; as: *Nind ininâjao-wa*, I send him; *nind agwânaowa*, I cover him; *nin pakitéowa*, I strike him; *nin kibâkwaowa*, I shut him up; *nin nandonéowa*, I look for him; *nin bashîbaou-i*, I stab him, etc. In hearing these verbs pronounced, we should think they ought to be written: *hininâjawa*, *agwânawa*, *pakitéwa*, *kibâkwawa*, *nandonéwa*, *bashîbawa*, etc. But it is grammatically certain that there is an *o* before *wa*. In some inflections of these verbs this *o* appears openly, (as you will see below,) and we could never grammatically account for its appearance, if we did not assume, that these verbs really end in *owa* at the first person singular, pres., indic., act. voice. An accurate speaker will let it sound a little.

Let us now examine, how far the verbs ending in *owa*, differ in conjugating from those ending in *awa*, which we have considered above.

In the ACTIVE voice they conform to the paradigm *Nin wâbama*; like those ending in *awa*; except in the imperative mood, as you will see by and by. But in the PASSIVE voice there is some difference. The *indicative* mood does not differ. Take off the end-syllable *wa*, as you do in *Nin nondawa*; and then attach the terminations of the paradigm *Nin nondâgo*, and you will correctly conjugate the indicative. F. i. *Nin pakitéogo*, I am struck; *nin pakitéogonaban*, I was struck; *nin gi-pakitéogo*, I have been struck.

The *subjunctive* mood differs a little, in the third persons, as follows:

PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Pakitêogoiân</i> , if I am struck,	<i>gossiwan</i> ,
<i>pakitéogoiân</i> ,	<i>gossiwan</i> ,
<i>pakitéond</i> ,	<i>wassiwind</i> ,
<i>pakitéogod</i> , if he is struck by . . .	<i>gossig</i> ,

pakitéogoiàng, } if we . . .
pakitéogoiang, }
pakiteogoiég,
pakitéondwa,
pakitéogowad,

gossiwàng,
gossiwang,
gossiweg,
wassiwindwa,
gossigwa.

PERFECT TENSE.

Gi-pakiteogoiân, when I have been struck,
gi-pakiteogoiân,

gossiwân,
gossiwân.

Etc., after the above *present tense*.

PLUPERFECT TENSE.

* *Pakitéogoiâmban,* had I been struck,
pakitéogoiâmban,
pakiteoondiban,
pakiteogoiângiban, } if we . . .
pakiteogôiangoban, }
pakiteogoiégoban,
pakiteondwaban,

gossiwâmban,
gossiwâmban,
wassiwindiban,
gossiwângiban,
gôssiwangoban,
gossiwegoban,
wasssiwindwaban,

Form the two *future* tenses of the subjunctive after the above *present tense*, viz: *Ge-pakitéogoiân . . . Ge-gi-pakiteogoiân . . .*

The two tenses of the *conditional mood* are easily formed after the above *present* and *perfect* tenses, viz: *Nin da-pakitéogo . . . Nin da-gi-pakitéogo . . .*

The *imperative mood* is to be formed after the above paradigm, viz: *Ki ga-pakiteogo . . . Ta-pakiteowa . . . etc.*

PARTICIPLES.

PRESENT TENSE.

Nin pekitéogoiân, I who am struck,
kin pekitéogoiân,
win pekiteond,
ninawind pekiteogoiàng, } we who are struck.
kinawind pekiteogoiang, }
kinawa pekiteogoiég,
winawa pekiteondjig.

* See Remark 3, page 110.

Nin pekiteogossiwan, I who am not struck,
kin pekiteogossiwan,
win pekiteowassiwind,
ninawind pekiteogossiwang, } we who are not struck,
kinawind pekiteogossiwan, }
kinawa pekiteogossiweg,
winawa pekiteowassiwindjig.

IMPERFECT TENSE.

Nin pekiteogoiâmban, I who was struck,
kin pekiteogoiamban,
win pekiteondiban,
ninawind pekiteogoiângiban, } we who were struck,
kinawind pekiteogoiangoban, }
kinawa pekiteogoiogoban,
winawa pekiteondibanig,
Nin pekiteogossiwâmban, I who was not struck,
kin pekiteogossiwamban,
win pekiteowassiwindiban,
ninawind pekiteogossiwangiban, } we who were not struck,
kinawind pekiteogossiwangoban, }
kinawa pekiteogossiwegoban,
winawa pekiteowassiwindibanig.

Form the other tenses of these participles after the above two tenses, viz : *Nin ga-pakitêogoiân . . . Nin ga-pakitêogoiamban . . . Nin ge-pakitêogoiân . . .*

EXAMPLES ON THE WHOLE PASSIVE VOICE.

Nin wâbamigo, nin nondâgo gaie; dainendam enamiad mêtjag, misiwê gaie. A Christian ought to think always and everywhere : I am seen and I am heard.
Maban ikwesens mino ganawenima, omisseian o gagikimigon mo-jag. This girl is well taken care of; she is always exhorted by her sister.

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Nin nandomigominaban gaie ninawind nimiding, kawin dash nin gi-ijässimin. We were also invited to the ball, but we did not go.

Ketimagisidjig gi-ashcāwag, gi-agwiawag gaie; kawin awia gi-ikonajaogossi bwa minind gego. The poor have been fed, and have been clothed; nobody has been sent away before he was given something.

Nin gi-anonigominaban api degwishing nimishominan. We had been engaged, (hired, employed,) when our uncle arrived.

Kishpin ossan pisindāgod aw oshkinawe, kawin gego matchi ikkitossi; nondāgossig dash ossan, kitchi winigijwe. When that young man is heard by his father, he does not say a bad word; but when he is not heard by his father, he speaks very indecently.

Pisindāgössiwamban kawin nin da-gi-kikendansimin ejiwebak Kije-Manito od inakonigewin. If thou hadst not been listened to, we would not have known the law of God.

Kawin ki bonigidétawassiwawag kidj' anishinābewag, mi ge-ondji-bonigidétagossiweg gaie kinawa ga-batā-ijiwēbisiieg. You don't forgive your fellow-men, therefore you also will not be forgiven what you have sinned, (your sins shall not be forgiven to you.)

Aniniwapi ge-dibaamagod ga-anonigodjin? Wēgonen ge-minigod? When will he be payed by his employer? What will he be given?

Kishpin awia matchi 'dodang, wi-anwenāndisossig dash kawin Kije-Maniton o da-bonigidetagossin. If a person committed a bad action and would not repent, God would not forgive him.

Ossan o da-gi-aiāwigon aw kwiwisens, o da-gi-pakiteōgon gaie, wābamigopan. That boy would have been reprimanded and beaten by his father, had he been seen by him.

Mano ki ga-wābamigo, kishpin mino dodaman; mano ki ga-nondāgo, kishpin wenijishing gego dibadodaman. Be seen when you are doing good actions; and be heard, when you are telling something good and useful.

Weweni ta-dibaamawa aw Wemitigoji, kego ta-waiéssimassi ;

weweni ki gi-anokitagowa. Let that Frenchman be well paid, let him not be cheated; he worked well for you.

Ambé, gaie ninawind nin gad-inénimigomin tchi minigoidng oshki masinaiganan. Well, let us also be thought worth to receive new books.

Kekinoa wawassiwindjig abinodjiag kitimágisiwag; kawin masinaigan o ga-nissitawinansinawa. Children that are not taught are worth pity; they will not know how to read.

Aw ketchi-jingénimindiban nongom sâgia; kakina bonigidétadiwag. The person that was hated so much, is now beloved; they forgive each other all.

Debenimiian, ga-sassagâkwaogian tchibaiatigong, nin ondji; jâwenimishin. Lord, who was nailed to a cross, for my sake; have mercy on me.

Kakina igiw, anamiewin ga-ondji-gotagiindjig, ga-ondjinissindjig gaie jâwendâgosiwag gijigong; those that have been persecuted and killed for religion's sake, are happy in heaven.

There are some verbs belonging to this IV. Conjugation, that make an exception at the *second* person sing. of the *imperative mood*, in the active voice. There are three kinds of these verbs.

FIRST KIND.

Many verbs ending in *na* at the first person sing. indic., change this syllable *na* in *j*, at the *second* person singular of the imperative; as:

VERBS.	2nd. PERS. SING. IMP.
<i>Nin pindigana</i> , I make him (her, it) go in;	<i>pindigaj.</i>
<i>Nin nâna</i> , I fetch him, (her, it);	<i>nâj.</i>
<i>Nind odâbana</i> , I drag him, (her, it);	<i>odâbaj.</i>
<i>Nin mina</i> , I give him, (her, it);	<i>mij.</i>
<i>Nin wâwina</i> , I call or name him, (her, it);	<i>wâwij.</i>
<i>Nind ijwina</i> , I conduct, lead, carry him, (her, it);	<i>ijwij.</i>

Remark 1.—Sometimes, in hearing the above imperative pro-

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nounced, we should think there is an *n* before *j*; as: *nânj*, *wâ-winj*, etc. But it is heard so seldom and so indistinctly that I think we need not care about it.

Remark 2. I know no general rule which could point out those verbs ending in *na*, that make the above exception in the imperative mood. There are many, likewise ending in *na*, that make no exception in the imperative; as:

VERBS.

2nd. PERS. SING. IMP.

<i>Nin sâgidina</i> , I carry or turn him, (her, it,) out;	<i>sâgidin.</i>
<i>Nin pagidina</i> , I let him, (her, it,) go;	<i>pagidin.</i>
<i>Nin wêbina</i> , I throw him, (her, it,) away;	<i>wêbin.</i>

Remark. It seems, however, that we can say with security, that all the verbs of this Conjugation, ending in *ana*, change the last syllable *na* into *j*, at the second person singular of the imperative mood. But for those ending in *ina* and *ona*, no rule is known to me. Some of them, as you see, change the last syllable *na* into *j*, at the said person of the imp.; and some do not, they have a regular imperative.

SECOND KIND.

The verbs of this Conjugation, ending in *ssâ*, at the first person sing. of the indicative mood, change this termination in *shî*, at the second person sing. of the imp. mood; as:

VERBS.

2nd. PERS. SING. IMP.

<i>Nin gossâ</i> , I am afraid of him, (her, it);	<i>goshî.</i>
<i>Nind assâ</i> , I put him, (her, it);	<i>ashî.</i>
<i>Nin nissâ</i> , I kill him, (her, it);	<i>nishî.</i>
<i>Nia mawadissâ</i> , I pay him, (her, it,) a visit;	<i>mawadishî.</i>
<i>Nind odissâ</i> , I go to him, (her, it);	<i>odishî.</i>

Etc., etc. . . .

THIRD KIND.

The verbs ending in *owa*, form their second person *singular* of the imperative mood, by *owa* with *h*. And they form their second person *plural* of the imperative, by changing the last syllable *wa* into *g*; as :

VERBS.	2nd. PERS. IMP.	
	SINGULAR.	PLURAL.
<i>Nin pakitéowa</i> , I strike him, (her, it ;)	<i>pakitéh</i> ,	<i>pakitéhog</i> .
<i>Nin sassagâkwaowa</i> , I nail him, (her, it ;)	<i>sassagâkwah</i> ,	<i>sassagâkwahog</i> .
<i>Nin ningwaowa</i> , I bury him, (her, it ;)	<i>ningwah</i> ,	<i>ningwâhog</i> .
<i>Nin bashanjéowâ</i> , I whip him, (her, it ;)	<i>bashanjéh</i> ,	<i>bashanjéhog</i> .
<i>Nin níwanaowa</i> , I kill him, (her, it ;)	<i>niwanâh</i>	<i>niwanahog</i> .
<i>Nin bassanowéowa</i> , I strike him, (her, it) on the cheek ;	<i>bassanowéh</i> ,	<i>bassanowéhog</i> .

The following verbs are irregular at the second person *singular* of the imperative mood, but they are regular in the *plural*.

VERBS	2nd PERS. SING. IMP.
<i>Nind awâ</i> , I make use (of some <i>an. obj.</i> ;)	<i>awi</i> .
<i>Nind inâ</i> , I tell him; (her, it ;)	<i>iji</i> .
<i>Nind ondji-nanâ</i> , I kill him, her, (it,) for such a reason, (for religion's sake, etc.)	<i>ondji-nâni</i> .
Etc., etc. . . .	

Remark. The verbs of all these kinds are irregular only in the *imperative mood*; but throughout all the other moods and tenses they are perfectly regular, as far as the preceding paradigms are concerned, which we have conjugated till now. But in the "*Cases*" this irregularity will come forth in all those tenses that are derived from the second person singular of the imperative mood; as you will see in the paradigms of the "*Cases*."

IV. DUBITATIVE CONJUGATION.

ACTIVE VOICE.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nin wâbamadog, I see him perhaps,
ki wâbamadog,
o wâbamadogenan,
nin wâbamanadog,
ki wâbamawadog,
o wâbamawadogenan,

Plural.

adogenag,
adogenak,
adogenan,
anadogenag,
awadogenag,
awadogenan.

IMPERFECT TENSE.

Ni wâbamâwagiban, I saw him perhaps,
ki wâbamâwadiban,
wâbamagoban,
ni wâbamawangidiban, } we saw . . .
ki wâbamawangoban, }
ki wâbamawegoban,
wâbamagwaban,

awagwaban,
awadwaban,
agoban,
awangidwaban.
awangwaban,
awegwaban,
agwaban,

Form the remaining tenses after these two.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Waiabamâwagen, whether I see him,
waiabamâwaden,
waiabamagwen,
waiabamâwangiden, (*ninawind*,)
waiabamawangen, (*kinawind*,)
waiabamawagwen,
waiabamâwagwen

âwagwawen,
awadwawen,
agwen,
awangidwawen,
awangwawen,
awcgwawen,
awagwen.

PERFECT TENSE.

Ge-wâbamâwagen, if I have perh. seen
him,
Etc., after the above *present tense*.

âwagwawen,

PLUPERFECT TENSE.

Wâbamâwagibanen, if I had perh. seen
him,
wâbamawadibanen,
wâbamagobanen,
wâbamawangidibanen, }
wâbamawangobanen, }
wâbamawegobanen,
wâbamawagobanen,

âwagwabanen,
awedwabanen,
agobanen,
awangidwabanen,
awangwabanen,
awegwabanen,
awagobanen.

The *future* tense is formed after the *present*; as: *Ge-wâbam-âwagen*, etc. . . .

PARTICIPLES.

PRESENT TENSE.

Singular.

Nin waiabamâwagen, I who perhaps see him,
kin waiabamâwaden, thou who perhaps seest him,
win waiabamagwen, he who perhaps sees him,
iniw waiabamagwenan, he whom he sees perhaps,
ninawind waiabamawângiden, } we who see him perhaps,
kinawind waiabamawangen, }
kinawa waiabamawegwen, you who perhaps see him,
winawa waiabamagwenag, they who perhaps see him,
iniw waiabamawagwenan, he whom they perhaps see.

Plural.

Nin waiabamâwagenag, I who perhaps see them,
kin waiabamâwadenag, thou who perhaps seest them,
win waiabamagwen, he who perhaps sees them,
iniw waiabamagwenan, they whom he sees, perhaps,

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ninawind waiabamawângidenag, } we who perhaps see them,
kinawind waiabamawangenag, }
kinawa waiabamawegwenag, you who perhaps see them,
winawa waiabamagwenag, they who perhaps see them,
iniw waiabamawagwenan, they whom they perhaps see.

PERFECT TENSE.

Singular.

Nin ga-wâbamâwagen, I who perhaps have seen him.

Plural.

Nin ga-wâbamâwagenag, I who perhaps have seen them.
Etc., after the above *present tense*.

PLUPERFECT TENSE.

Singular.

Nin ga-wâbamâwagibanen, I who perhaps had seen him,
kin ga-wâbamawadibanen, thou who . . .
win ga-wâbamagobanen, he who perhaps had seen him.
iniw ga-wâbamagobanen, he whom he . . .
ninawind ga-wâbamawangidibanen, } we who had p. s. h.
kinawind ga-wâbamawangobanen, }
kinawa ga-wâbamawegobanen, you who had p. seen him,
winawa ga-wâbamawagobanenag, they who had p. s. h.,
iniw ga-wâbamawagobanen, he whom they . . .

Plural.

Nin ga-wâbamâwagwabanen, I who p. had seen them,
kin ga-wâbamawadwabanen, thou who . . .
win ga-wâbamagobanen, he who perhaps had seen them,
iniw ga-wâbamagobanen, they whom he p. had seen.
ninawind ga-wâbamawangidwabanen, } we who perhaps had
kinawind ga-wâbamawangwabanen, } seen them,
kinawa ga-wâbamawegwabanen, you who had p. s. them,
winawa ga-wâbamawagobanenag, they who p. h. s. them,
iniw ga-wâbamawagobanen, they whom they h. p. s.

Note. To form the *imperfect* tense, (which is not much used,) you have only to take off the prefix *ga-*, and make the *Change* ; as : *nin waiabamawagibanen*, I who perhaps saw him, etc.

FUTURE TENSE.

Singular.

Nin ge-wâbamâwagen, I who perhaps shall see him.

Plural.

Nin ge-wâbamâwagenag, I who perhaps shall see them.

Etc., after the above *present* tense.

ACTIVE VOICE.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Kawin nin wâbamassidog, I don't perhaps see him,

- “ *ki wâbamassidog*,
- “ *o wâbamassidogenan*,
- “ *nin wâbamassinadog*,
- “ *ki wâbamassiwadog*,
- “ *o wâbamassiwadogenan*.

Plural.

Kawin nin wâbamassidogenag, I don't perhaps see them,

- “ *ki wâbamassidogenag*,
- “ *o wâbamassidogenan*,
- “ *nin wâbamassinadogenag*,
- “ *ki wâbamassiwadogenag*,
- “ *o wâbamassiwadogenan*.

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Etc

IMPERFECT TENSE.

Singular.

Kawin nin wâbamâssiwigiban, I did perhaps not see him,
“ *ki wâbamâssiwadiban*,
“ *o wâbamassigoban*,
“ *nin wâbamassiwangidiban*, } v did perhaps not . . .
“ *nin wâbamassiwangoban*, }
“ *ki wâbamassiwegoban*,
“ *o wâbamassigwaban*.

Plural.

Kawin nin wâbamassiwagwaban, I did perhaps not see them,
“ *ki wâbamassiwadwaban*,
“ *o wâbamassigoban*,
“ *nin wâbamassiwangidwaban*, }
“ *nin wâbamassiwangwaban*, }
“ *ki wâbamassiwegwaban*, }
“ *o wâbamassigwaban*.

After these two tenses all the others of the *indicative* mood are easily formed.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Singular.</i>		<i>Plural.</i>
<i>Waiabamâssiwagen</i> , if I p. don't s. him,		<i>assiwagwawen</i> ,
<i>waiabamassiwaden</i> ,		<i>assiwadwawen</i> ,
<i>waiabamassigwen</i> ,		<i>assigwen</i> ,
<i>waiabamassiwangiden</i> , } if we p. don't		<i>assiwangidwawen</i> ,
<i>waiabamassiwangen</i> , } see him,		<i>assiwangwawen</i> ,
<i>waiabamassiwegwen</i> ,		<i>assiwegwawen</i> ,
<i>waiabamassiwagwen</i> ,		<i>assiwagwen</i> .

PERFECT TENSE.

Ga-wâbamâssiwagen, whether I have
not seen him, *assiwagwawen*,
Etc., as above in the *present tense*.

PLUPERFECT TENSE.

<i>Wâbamassiwagibanen</i> , if I had not seen him,		<i>assiwagwabanen</i> ,
<i>wâbamassiwadibanen</i> ,		<i>assiwadwabanen</i> ,
<i>wâbamassigobanen</i> ,		<i>assigobanen</i> ,
<i>wâbamassiwâgidibanen</i> ,	} if we . .	<i>assiwangidwabanen</i>
<i>wâbamâssiwangobanen</i> ,		<i>assiwangwabanen</i> ,
<i>wâbamassiwegobanen</i> ,		<i>assiwegwabanen</i> ,
<i>wâbamassiwagobanen</i> ,		<i>assiwagobanen</i> .

The *future* tense to be formed after the *present*; as: *Ge-wâbamâssiwagen*, . . . *Ge-wâbamassiwaden*, etc.

PARTICIPLES.

PRESENT TENSE.

Singular.

<i>Nin waiabamâssiwagen</i> , I who perhaps see him not,	
<i>kin waiabamassiwaden</i> , thou who perhaps seest him not,	
<i>win waiabamassigwen</i> , he who perhaps does not see him,	
<i>inw waiabamassigwenan</i> , he whom he p. does not see,	
<i>ninawind waiabamassiwangiden</i> ,	} we who don't perhaps
<i>kinawind waiabamassiwangen</i> ,	
<i>kinawa waiabamassiwegwen</i> , you who perhaps don't see him,	
<i>winawa waiabamassigwenag</i> , they who perhaps don't see him,	
<i>inw waiabamassiwagwenan</i> , he whom they p. don't see.	

Plural.

<i>Nin waiabamâssiwagenag</i> , I who perh. don't see them,	
<i>kin waiabamâssiwadenag</i> , thou who dost not. p. see them,	
<i>win waiabamassigwen</i> , he who perhaps does not see them,	
<i>inw waiabamassigwenan</i> , they whom he p. does not see,	
<i>ninawind waiabamassiwangidenag</i> ,	} we who don't perh. see
<i>kinawind waiabamassiwangenag</i> ,	
<i>kinawa waiabamassiwegwenag</i> , you who p. don't see them,	
<i>winawa waiabamassigwenag</i> , they who p. don't see them.	
<i>inw waiabamassiwagwenan</i> , they whom they do p. . .	

PERFECT TENSE.

Singular.

Nin ga-wâbamâssiwagen, I who have p. not seen him.

Plural.

Nin ga-wâbamassiwagenag, I who have p. not seen them

Etc., after the above *present* tense.

PLUPERFECT TENSE.

Singular.

Nin ga-wâbamâssiwigibanen, I who had p. not seen him,

kin ga-wâbamassiwadibanen, thou who hadst p. . . .

win ga-wâbamassigobanen, he who had p. not seen him,

iniw ga-wâbamassigobanen, he whom he had p. . . .

ninawind ga-wâbamassiwangidibanen, } we who had perhaps
kinawind ga-wâbamassiwangobanen, } not seen him,

kinawa ga-wâbamassiwegobanen, you who had . . .

winawa ga-wâbamassiwagobanenag, they who had perhaps
not seen him,

iniw ga-wâbamassiwagobanen, he whom they had . . .

Plural.

Nin ga-wâbamassiwagwabanen, I who had p. not s. th.,

kin ga-wâbamassiwadwabanen, thou who hadst p. . . .

win ga-wâbamassigobanen, he who had p. n. seen them,

iniw ga-wâbamassigobanen, they whom he had p. not
seen,

ninawind ga-wâbamassiwangidwabanen, } we who had p. not
kinawind ga-wâbamassiwangwabanen, } seen them,

kinawa ga-wâbamassiwegwabanen, you who had perhaps not
seen them,

winawa ga-wâbamassiwagobanenag, they who had perhaps
not seen them,

iniw ga-wâbamassiwagobanen, they whom they had
perhaps not seen.

FUTURE TENSE.

Singular.

Nin ge-wâbamâssiwagen, I who shall p. not see him.

Plural.

Nin ge-wâbamassiwagenag, I who shall p. not see them.

Etc., after the *present* tense.

EXAMPLES ON THE ACTIVE VOICE OF THE IV. DUBITATIVE
CONJUGATION, AFFIRMATIVE AND NEGATIVE FORMS.

Kawin nongom naningim ki wâbamassiwadog kimissewa, eko widiged. You do probably not see often now your sister, since she is married.

Paul gikamâgoban o widigemâganan ; mi wendji-mâdjad gana-batch aw ikwe. They say Paul scolded his wife ; that is perhaps the reason why the woman goes away.

Ki gi-wissokawadogenag metchi-gijwedjig, mi wendji-kikendaman nibiwa matchi ikkitowinan. Thou hast probably frequented persons that use bad language, therefore thou knowest so many bad words.

Kawin mashi gi-kikenimassiwadiban pindig aiad, api debadji-moian iw. Thou hadst probably not yet known that he was in the room, at the time when thou toldst that.

Bibonong arishinâbeg gi-amôâgwaban kakina o pagwegiganimiwan, gi-bwa-odjitchissenig anamikodading. Last winter the Indians had eaten up all their flour (I understood,) before New year's day arrived.

Geget wedi nongom o gaganonan, endogwên dash nessitawinawagwen. He is now indeed speaking to him there, but I don't know whether he recognises him.

Kawin ki kikeniwissinon, nongom geget jangenimassimaden, gtnwenj dash ki gi-jingenimaban. I don't know whether now indeed thou dost not hate him, but thou hadst hated him a long time.

Kawin ganabatch o gi-adimassin. Endogwen ga-adimassigwen. He has perhaps not overtaken him. It is doubtful whether he has not overtaken him.

Endogwen wika tchi gi-gimodimassigobanen onigiigon, mi dash pitchinag tchi gi-ápitchi-gimodid. It is doubtful whether he had never stolen before anything from his parents, and that he only now committed so great a theft.

Kishpin Wawiiatanong ijad, mi idog iwapi ge-wábamagwen og-wissan, kishpin keiábi bimádisinigwen. If he goes to Detroit, then, I suppose, he will see his son, if he is living yet.

Mi aw inini waiabamassigwen wika Bwanan. Nibiwa nin gi-wábamag. This is, I suppose, the man who never sees (saw) a Sioux. I have seen many.

Kakina igiw wiejímágwénag widj' anishinábewan, o da-mikwenimawan Kije-Maniton misi gego kekendaminiidjin. All those who (perhaps) cheat their fellow-men, ought to think on God, who knows all.

Aw ga-matchi-dotawássigwen wika widj' anishináben, geget kitchi jawendagosi. He that perhaps never has done wrong to his fellow-men, is very happy indeed.

Awegwen ga-nissagwen nin pakaakwéian, nindaian gaie. I don't know him who has killed my chickens and my dog.

Igiw ga-anokitawassigobanenag Debendjigenidjin, megwa gi-bimádisiwad akiny, kawin norgom o wábamassiwawan gijigong. Those who had not served the Lord, while they lived on earth, do not see him now in heaven.

Aw ge-ságiagwen, ge-jawenimagwen gaie wikanissau, ta-jaweni-ma gaie win. He who shall love his brother, (his neighbor,) and shall have mercy on him, he shall also find mercy.

PASSIVE VOICE.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nin wábamigomidog, I am per-

haps seen,

ki wábamigomidog,

wábamadog,

*o wábamigodogenan, **

Kawin igossimidog,

“ *igossimidog,*

“ *assidog,*

“ *igossidogenan,*

* See *Remarks*, p. 186.

<i>nin wâbamigominadog,</i>	“	igossiminadog,
<i>ki wâbamigomwadog,</i>	“	igossimwadog,
<i>wâbamadogenag</i>	“	assidogenag,
<i>o wâbamigowadogenan,</i>	“	igossiwadogenan.

IMPERFECT TENSE.

<i>Wâbamigowâmban,</i> I was perhaps seen,	<i>Kawin</i>	igossiâmban,
<i>wâbamigôwamban,</i>	“	igôssiwomban,
<i>wâbamawindiban,</i>	“	assiwindiban,
<i>wâbamigogoban,</i> he was per. seen by . . .	“	igossigoban,
<i>wâbamigowângiban,</i> } we <i>wâbamigôwangoban</i> } were	“	igossiwângiban,
	“	igôssiwangoban,
<i>wâbamigowegoban,</i>	“	igossiwegoban,
<i>wâbamawindwaban,</i>	“	assiwindwaban,
<i>wâbamigowaban,</i> they were p. seen by . . .	“	igossigwaban.

The remaining tenses of the *indicative* are to be formed after these two.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Waiabamigowânen,</i> if I am perhaps seen,		igossiânen,
<i>waiabamigôwanen,</i>		igôssiwanen,
<i>waiabamâwinden,</i>		âssiwinden,
<i>waiabamigogwen,</i> if he is perhaps seen by . . .		igossigwen,
<i>waiabamigowângen,</i> } if we . . .		igossiwângen,
<i>waiabamigôwangen,</i> }		igôssiwangen,
<i>waiabamigowegwen,</i>		igossiwegwen,
<i>waiabamigowagwen,</i> if they are perhaps seen by . . .		igossi wagwen.

Etc., a

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PERFECT TENSE.

Ga-wâbamigowânen, that I have
perhaps been seen, igossi-wânen,
Etc., after the above *present* tense.

PLUPERFECT TENSE.

<i>Wâbamigowâmbanen</i> , * if I had perhaps been seen,	igossi-wâmbanen,
<i>wâbamigôwambanen</i> ,	igôssiwambanen,
<i>wâbamâwindibanen</i> ,	assiwindibanen,
<i>wâbamigowângibanen</i> ,	igossi-wângibanen,
<i>wâbamigôwangobanen</i> ,	igôssiwangobanen,
<i>wâbamigowegobanen</i> ,	igossiwegobanen,
<i>wâbamâwindwabanen</i> ,	assiwindwabanen.

FUTURE TENSE.

Ge-wâbamigowânen, that I will be
perhaps seen, igossi-wânen.
Etc., after the above *present* tense.

PARTICIPLES.

PRESENT TENSE.

Nin waiabamigowânen, I who am perhaps seen,
kin waiabamigôwânen, thou who art perhaps seen,
win waiabamâwinden, he who is perhaps seen,
iniw waiabamigogwenan, he who is perhaps seen by . . .
ninawind waiabomigowângen, } we who are . . .
kinawind waiabamigôwângen, }
kinawa waiabamigowegwen, you are perhaps seen,
winawa waiabamâwindenag, who are perhaps seen,
iniw waiabamigowagwenan, who are perhaps seen by . . .

* See Note, p. 200.

Nin waiabamigossiwanen, I who am perhaps not seen,
kin waiabamigôssiwanen, thou who art perhaps not seen,
win waiabamâssiwinden, he who is perhaps not seen,
iniw waiabamigossigwenan, he who is perhaps not seen by..
ninawind waiabamigossiwanen, } we who are . . .
kinawind waiabamigôssiwanen, }
kinawa waiabamigossiwegwen, you who are perhaps not seen,
winawa waiabamâssiwindenag, they who are per. not seen,
iniw waiabamigossiwagwenan, they who are perhaps not
 seen by . . .

IMPERFECT TENSE.

Nin waiabamigowâmbanen, I who was perhaps seen,
kin waiabamigôwambanen, thou who wast . . .
win waiabamâwindibanen, he who was perhaps seen,
iniw waiabamigogobanen, he who was perhaps seen by..
ninawind waiabamigowângibanen, } we who were . . .
kinawind waiabamigowangobanen, }
kinawa waiabamigowegobanen, you who were perhaps seen,
winawa waiabamâwindibanenag, they who were perhaps seen,
iniw waiabamigowagobanen, they who were perhaps
 seen by . . .
Nin waiabamigossiwanen, I who was per. not seen,
kin waiabamigôssiwanen, thou who . . .
win waiabamâssiwindibanen, he who was per. not seen,
iniw waiabamigossigobanen, he who was perhaps not
 seen by . . .
ninawind waiabamigossiwanen, } we who were . . .
kinawind waiabamigôssiwanen, }
kinawa waiabamigossiwegobanen, you who were perhaps not
 seen,
winawa waiabamâssiwindibanenag, they who were perhaps not
 seen,
iniw waiabamigossiwagobanen, they who were perhaps
 not seen by . . .

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EXAMPL

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 Conjugat

The remaining tenses are formed after these two, as: *Nin ga-wâbamigowânen . . . Nin ga-wâbamigowambanen . . . Nin ge-wâbamigowânen . . .*

EXAMPLES ON THE WHOLE PASSIVE VOICE OF THE IV DUBITATIVE
CONJUGATION. *

Nin nondagomidog oma bibagiân, onjita dash ganabatch kawin awiia nin wi-nakwetâgossi. I think I am heard as I am shouting here, but perhaps purposely nobody will give me an answer.

Ossiwan ganabatch wâbamigowaban igiw kwewisensag, geget ta-animisiwag. These boys were probably seen by their father, they will be punished, (they will suffer.)

Kawin weweni gi-nitâwigiassidogenag igiw abinodjiag, anotch sa matchi ijivebisiwag. It seems that these children have not been well brought up, because they have many faults.

Anin enakamigak, nidji? Gi-kitchi ashamawindwâban kiwe anishinâbeg agâming. What is the news, comrade? I hear the Indians had a great dinner on the other side.

Gonima gi-kikinoamagôwamban masinaigan, bwa dagwishinân oma. Thou hadst perhaps been taught to read before I arrived here.

Kishpin kekenimigowângen oma aiaiang, pabige anishinâbeg nin ga-bi-mawâdissigonanig. If we only are known to be here, the Indians will soon come to see us. (The person spoken to, not included.)

Kawin nin debwetansin ekkitung, mi sa weweni ga-dibaamâgos-siwegwen, gi-anokiieg. I don't believe what they say, that is, that you have perhaps not been well paid for your work.

Ki gi-nôndam na, ga-kitehi-gimodimâwinden kissaie tibikong? Hast thou heard what is said, that much property has been stolen from thy brother last night?

Gi-aiawamban iwapi sagaiganing, gi-nissâwindwabanen nij We-mitigojiwag. Thou hadst perhaps been on the little lake at the time when the two Frenchmen were killed there.

* The verbs ending in *awa* and *owa* make no difference in the Dubitative Conjugation.

Kishpin mino anokiân, mi na api geminwenimigowânen ? If I work well, shall I then be (perhaps,) liked ?

Mi sa aw inini anotch dejimâwinden. Anisha dash geget ina ; kawin matchi ijitchigessi. This is the man who is so much spoken ill of, as I understood. But he is spoken of without truth ; he does not act wrong.

Kinawa wika mashi kékenimigossiwegobanen tchi anwenindisoieg ka na nibowin ki gotansinawa ? You who were perhaps never known to repent, are you not afraid of death ?

Awegwenan ga-wâbûigogwenan, kawin ninawind nin kikendan-simîn ; win igo gagwedjimig. Who he is that has opened his eyes, we know not ; ask him.

Kin ga-minigôwanen kitchi nibiwa joniia, jawenim kid inawemaganag ketimâgisidjig. Thou who hast been given so much money, as I heard, have pity on thy poor relations.

Aw wika ga-ijiwînassiwindibanen matchi minawanigosiwining megwa gi-oshkinawewid, nongom minwendam. He that probably never had been seduced into sinful pleasure during his youth, is now happy, (contented.)

Awegwen ge-debwetamogwen, ge-sigaandawâwinden gaie, takagige-bimâdisi gijigong. Whoever shall believe and be baptized, shall live eternally in heaven.

Awegwenag abinodjiag ge-mino-ganawenimawindinak monjak, ta mino-ijiwêbisiwag ketchi-anishinâbewiwadjin. Children that shall be always well guarded, (taken care of,) will behave well, when they are grown persons.

The greatest peculiarity as well as difficulty in this IV. Conjugation, consists in the connection of the verbs belonging to it, with the personal pronouns *me, thee, us, you*. We will display here the *Two Cases*, in which are comprised all possible modifications of the verbs of this Conjugation in connection with the above personal pronouns.

As the right use of these *Cases* is all-important in conversation and allocution, the learner is desired to mind well the terminations.

AFFIRM

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FIRST CASE.

(1 . . . thee.)

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki wâbamin.</i> I see thee,	<i>Kawin</i> issinon,
<i>ki wâbamigo,</i> * we see thee,	“ igóssi,
<i>ki wâbamig,</i> he sees thee, †	“ igossi,
<i>ki wâbamigog,</i> they see thee,	“ igossig,
<i>ki wâbamininim,</i> I see you,	“ issinoninim,
<i>ki wâbamigom,</i> we see you,	“ igossim,
<i>ki wâbamigowa,</i> he sees you,	“ igossiwa,
<i>ki wâbamigowag,</i> they see you,	“ igossiwag.

IMPERFECT TENSE.

AFFIRMATIVE FORM.

Ki wâbamininaban, I saw thee,
ki wâbamigonaban, we saw thee,
ki wâbamigoban, he saw thee,
ki wâbamigobanig, they saw thee,
ki wâbamininimwaban, I saw you,
ki wâbamigowaban, he saw you,
ki wâbamigowabanig, they saw you.

NEGATIVE FORM.

Kawin ki wâbamissinoninaban, I did not see thee,
“ *ki wâbamigossinaban,* we did not see thee,
“ *ki wâbamigossiban,* he . . .
“ *ki wâbamigossibanig,* they . . .
“ *ki wâbamissinoninimwaban,*
“ *ki wâbamigossiminaban,*
“ *ki wâbamigossiwan,*
“ *ki wâbamigossiwanig.*

* See Remark at the end of this paradigm.

† See Remark, p. 106.

AFFIRMATIVE FORM.

NEGATIVE FORM.

PERFECT TENSE.

Ki gi-wábamin, I have seen thee, *Kawin* issinon,
ki gi-wábamigo, we have seen thee, “ igôssi,
 Etc., after the above *present* tense, prefixing *gi-*.

PLUPERFECT TENSE.

Ki gi-wábamininaban, I had seen
 thee, *Kawin* issinoninaban,
ki gi-wábamigonaban, we had
 seen thee, “ igossinaban,

Etc., after the above *imperfect* tense, prefixing *gi-*.

The two *future* tenses are easily formed after the *present*, prefixing *ga-*, and *ga-gi-*; as : *Ki ga-wábamin . . . Ki ga-gi-wábamin . . .*

SUBJUNCTIVE MOOD.

PERFECT TENSE.

<i>Kishpin wábaminân</i> , * if I see thee,	issinowân,
“ <i>wábamigoian</i> , if we see thee,	igossiwan,
“ <i>wábamik</i> , if he sees thee,	issinogwa,
“ <i>wábamikwa</i> , if they see thee,	issinogwa,
“ <i>wábaminagog</i> , if I see you,	issinonagog,
“ <i>wábamigoieg</i> , if we see you,	igossiweg,
“ <i>wábamineg</i> , if he sees you,	issinoweg,
“ <i>wábaminegwa</i> , if they see you,	issinowegwa.

PERFECT TENSE.

Gi-wábaminân, because I have seen thee, issinowân,
gi-wábamigoian, because we have seen thee, igossiwan.

Etc., after the above *present tense*, prefixing *gi-*.

PLUPERFECT TENSE.

Wábaminâmban, † had I seen thee, issinowâmban,
wábamigôiamban, had we seen thee, igossiwanban,

* See Remark 1, p. 110.

† See Remark 3, p. 110.

<i>wâbamikiban</i> , had he seen thee,	issinogiban.
<i>wâbamikwaban</i> , had they seen thee,	issinogwaban,
<i>wâbaminagogoban</i> , had I seen you,	issinonagogoban,
<i>wâbamigoiegoban</i> , had we seen you,	igossiwegoban,
<i>wâbaminegoban</i> , had he seen you,	issinowegoban,
<i>wâbamiŕ gwaban</i> , had they seen you,	issinowegwaban.

Form the two *future* tenses after the *present*, prefixing *ge-*, and *ge-gi-*, as: *Ge-wâbaminân*, when I shall see thee, . . . *Ge-gi-wâbaminân*, when I shall have seen thee, etc.

You can also form the two tenses of the *conditional mood* after the present and perfect of the *indicative mood*, (p. 211,) prefixing *da-*, as: *Ki da-wâbamin*, I would see thee, . . . *Ki da-gi-wâbamin*, I would have seen thee. . . .

PARTICIPLES.

PRESENT TENSE.

Nin waiabaminân, I who see thee,
ninawind waiabamigoian, we who see thee,
win waiabamik, he who sees thee,
winawa waiabamikig, they who see thee,
nin waiabaminagog, I who see you,
ninawind waiabamigoieg, we who see you,
win waiabamineg, he who sees you,
winawa waiabaminegog, they who see you.
Nin waiabamissinwân, I who don't see thee,
ninawind waiabamigossiwân, we who don't see thee,
win waiabamissinok, he who does not . . .
winawa waiabamissinokig, they who don't see thee,
nin waiabamissinonagog, I who don't see you,
ninawind waiabamigossiweg, we who don't see you,
win waiabamissinoweg, he who does not see you,
winawa waiabamissinowegog, they who don't see you.

IMPERFECT TENSE.

Nin waiabaminâmban, I who saw thee,
ninawind u aiabamigoiamban, we who saw thee,

win waiabamikiban, he who saw thee,
winawa waiabamikibanig, they who saw thee,
nin waiabaminagogoban, I who saw you,
ninawind waiabamigoiegoban, we who saw you,
win waiabaminegoban, he who saw you,
winawa waiabaminegobanig, they who saw you.

Nin waiabamissinowâmban, I who did not see thee,
ninawind waiabamigossiwbamban, we who did not . . .
nin waiabamissinogiban, he who did not see thee,
winawa waiabamissinogibanig, they who did not see thee,
nin waiabamissinonagogoban, I who did not see you,
ninawind waiabamigossiwegoban, we who did not see you,
win waiabamissinowegoban, he who did not see you,
winawa waiabamissinowegobanig, they who did not see you.

Form after these two the remaining tenses of these participles, as : *Nin ga-wâbaminân*, I who have seen thee . . . : *Nin ga-wâbaminâmban*, I who had seen thee . . . *Nin ge-wâbaminân*, I who will see thee . . . *Nin ge-gi-wâbaminân*, I who shall have seen thee . . .

Remark. In the present tense of the indicative mood, (p. 182,) we have, *Ki wâbamigo*, for "we see thee," and *ki wâbamigom*, for "we see you." Properly, *ki wâbamigo*, means, thou art seen; and *ki wâbamigom*, you are seen. (See p. ead.) But it is certain that the Otchipwe language expresses it as above. You may ask, a hundred times, Otchipwe Indians that understand English: How do you say in Otchipwe: We see thee; we see you? They will always answer you: *Ki wâbamigo*, *ki wâbamigom*. The *Otawa* dialect of the same language has: *Ki wâbaninimi*, for "we see thee," and *ki wâbaminimmi*, for "we see you;" but this cannot be used in the *Otchipwe* dialect.

The verbs ending in *awa* at the first person singular indicative, make some little deviations from the preceding paradigm, as you will see here below. We take again the verb *Nin nôndawa*, as an example.

In conjugating these verbs in our "*First Case*," we take off the whole termination *awa*, and then apply the terminations of

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the paradigm; because, (as you see,) nothing of this termination remains unchanged in the conjugating process of this *Case*.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki nondon</i> , I hear thee,	<i>Kawin</i> ossinon,
<i>ki nondago</i> , † we hear thee,	“ agossi,
<i>ki nondag</i> , he hears thee,	“ âgossi,
<i>ki nondagog</i> , they hear thee,	“ agossig,
<i>ki nondoninim</i> , I hear you	“ ossinoninim,
<i>ki nondagom</i> † we hear you,	“ agossim,
<i>ki nondagowa</i> , he hears you,	“ agossiwa,
<i>ki nondagowag</i> , they hear you,	“ agossi:wag.

IMPERFECT TENSE.

<i>Ki nondoninaban</i> , I heard thee,	<i>Kawin</i> ossinoninaban,
<i>ki nondagonaban</i> , we heard thee,	“ agossinaban,
<i>ki nondagoban</i> , he heard thee,	“ agossiban,
<i>ki nondagobanig</i> , they heard thee,	“ agossibanig,
<i>ki nondoninmwaban</i> , I heard you,	“ ossinoninmwaban,
<i>ki nondagominaban</i> , we heard you,	“ agossiminaban,
<i>ki nondagowaban</i> , he heard you,	“ agossiwaban,
<i>ki nondagowabanig</i> , they heard you,	“ agossiwabanig.

Form the other tenses of the indicative mood after these two, as: *Ki gi-nondon*, I have heard thee . . . *Ki gi-nondoninaban*, I had heard thee . . . *Ki ga-nondon*, I will hear thee . . . *Ki ga-gi-nondon*, I shai have heard thee.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin nondonân</i> , if I hear thee,	ossinowân,
“ <i>nondâgoian</i> , if we hear thee,	âgossiwan,
“ <i>nondok</i> , if he hears thee,	ossinog,
“ <i>nondokwa</i> , if they hear thee,	ossinogwa,

† See Remark above.

<i>Kiskpin nondonagog</i> , if I hear you,	ossinonagog,
“ <i>nondâgoieg</i> , if we hear you,	âgossiweg,
“ <i>nondoneg</i> , if he hears you,	ossinoweg,
“ <i>nondonegwa</i> , if they hear you,	ossinowegwa.

PERFECT TENSE.

<i>Gi-nondonân</i> , because I have heard thee,	ossinowan,
<i>gi-nondâgoian</i> , because we have heard thee,	âgossiwan.

Etc., after the above *present tense*, prefixing *gi-*.

PLUPERFECT TENSE.

<i>Nondonâmban</i> , had I heard thee,	ossinowâmban,
<i>nondâgoiamban</i> , had we heard thee,	agossiwanban,
<i>nondokiban</i> , had he heard thee,	ossinogiban,
<i>nondokwaban</i> , had they heard thee,	ossinogwaban,
<i>nandônagogoban</i> , had I heard you,	ossinonagogoban,
<i>nondagoiegoban</i> , had we heard you,	agossiwegoban,
<i>nondonegoban</i> , had he heard you,	ossinowegoban,
<i>nondonegwaban</i> , had they heard you,	ossinowegwaban.

Form the two *future tenses* after the *present*, as : *Ge-nondonân*, when I shall hear thee . . . *Ge-gi-nondonân*, when I shall have heard thee . . .

Form the two tenses of the *conditional mood* after the present and perfect tenses of the *indicative mood*, (p. 215,) prefixing *da*, as : *Ki da-nondon*, I would hear thee . . . *Ki da-gi-nondon*, I would have heard thee . . .

PARTICIPLES.

PRESENT TENSE.

<i>Nin nwandonâr</i> , I who hear thee,
<i>ninawind nwandâgoian</i> , we who hear thee,
<i>win nwandok</i> , he who hears thee,
<i>winawa nwandokig</i> , they who hear thee,
<i>nin nwandonagog</i> , I who hear you,
<i>ninawind nwandagoieg</i> , we who hear you,
<i>win nwandoneg</i> , he who hears you,
<i>winawa nwandonegog</i> , they who hear you,

Nin nwandossinowán, I who don't hear thee,
ninawind nwandógossiwan, we who don't hear thee,
win nwandossinog, he who does not hear thee,
winawa nwandossinogig, they who don't hear thee,
nin nwandossinonagog, I who don't hear you,
ninawind nwandagossiweg, we who don't hear you,
win nwandossinoweg, he who does not hear you,
winawa nwandossinowegog, they who don't hear you.

IMPERFECT TENSE.

Nin nwandonâmban, I who heard thee,
ninawind nwandógoiamban, we who heard thee,
win nwandokiban, he who heard thee,
winawa nwandokibanig, they who heard thee,
nin nwandonagogoban, I who heard you,
ninawind nwandagoiegoban, we who heard you,
win nwandonegoban, he who heard you,
Nin nwandôssinowâmban, I who did not hear thee,
ninawind nwandagossiwbamban, we who did not . . .
win nwandossinogiban, he who did not hear thee,
winawa nwandossinogibanig, they who did not hear thee,
nin nwandossinonagogoban, I who did not hear you,
ninawind nwandagossiwegoban, we who did not hear you,
win nwandossinowegoban, he who did not hear you,
winawa nwandossinowegobanig, they who did not hear you.

Form the remaining tenses of these participles after the above two, as: *Nin ga-nondonân* . . . *Nin ga-nondonâmban*, etc.

The verbs ending in *owa* at the first person singular, indicative, (p. 196,) are conjugated, in this *First Case*, again a little differently from those of the preceding sort. The difference is trifling; but it is important to the beginner to see it at once plainly. You will see it in the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki pakitéon</i> , I strike thee,	<i>Kawin</i> ossinon,
<i>ki pakitéogo</i> , we strike thee,	“ ogôssi,
<i>ki pakitéog</i> , he strikes thee,	“ ogossi,
<i>ki pakitéogog</i> , they strike thee,	“ ogossig,
<i>ki pakiteoninim</i> , I strike you,	“ ossinoninim,
<i>ki pakiteogom</i> , we strike you,	“ ogossim,
<i>ki pakiteogowa</i> , he strikes you,	“ ogossiwa,
<i>ki pakiteogowag</i> , they strike you,	“ ogossi wag.

IMPERFECT TENSE.

<i>Ki pakiteoninaban</i> , I struck thee,	<i>Kawin</i> ossinoninaban,
<i>ki pakiteogonaban</i> , we struck thee,	“ ogossinaban,
<i>ki pakiteogoban</i> , he struck thee,	“ ogossiban,
<i>ki pakiteogobanig</i> , they struck thee,	“ ogossibanig,
<i>ki pakiteoninimwaban</i> , I struck you,	“ ossinoninimwaban,
<i>ki pakiteogominaban</i> , we struck you,	“ ogossiminaban,
<i>ki pakiteogowaban</i> , he struck you,	“ ogossi waban,
<i>ki pakiteogowabanig</i> , they struck you,	“ ogossi wabanig.

After these two tenses all the others of the *indicative mood* are formed; as: *Ki gi-pakitéon . . . Ki gi-pakiteoninâban . . . Ki ga-pakiteon . . . Ki ga-gi-pakiteon . . .*

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin pakiteonân</i> , if I strike thee,	ossinowân,
“ <i>pakiteogoian</i> , if we strike thee,	ogossiwan,
“ <i>pakiteok</i> , if he strikes thee,	ossinog,
“ <i>pakiteokwa</i> , if they strike thee,	ossinogwa,

Kiskp

“

“

“

G

g

Etc

For

Ge-pa

that I

For

and p

as: K

nina

<i>Kiskpin pakiteonagog</i> , if I strike you,	ossinonagog,
“ <i>pakitéogoteg</i> , if we strike you,	ogossiweg
“ <i>pakiteoneg</i> , if he strikes you,	ossinoweg,
“ <i>pakiteonegwa</i> , if they strike you,	ossinowegwa.

PERFECT TENSE.

<i>Gi-pakitéonân</i> , because I have struck thee,	ossinowân,
<i>gi-pakitéogoian</i> , because we have struck thee,	ogossiwan.

Etc., after the *present* tense, prefixing *gi-*.

PLUPERFECT TENSE.

<i>Pakitéonâmban</i> , had I s. thee,	ossinowâmban,
<i>pakitéogoiamban</i> , had we s. thee,	ogossiwamban,
<i>pakitéokiban</i> , had he s. thee,	ossinogiban,
<i>pakiteokwaban</i> , had they s. thee,	ossinogwaban,
<i>pakiteonagogoban</i> , had I s. you,	ossinonagogoban,
<i>pakiteogoiogoban</i> , had we . . .	ogossiwegoben,
<i>pakiteonegoban</i> , had he s. you,	ossinowegoban,
<i>pakiteonegwaban</i> , had they s. you,	ossinowegwaban.

Form the two *future* tenses after the above *present* tense ; as :
Ge-pakiteonân, that I shall strike thee. . . . *Ge-gi-pakiteonân*,
that I shall have struck thee . . .

Form the two tenses of the *conditional mood* after the present
and perfect tenses of the above *indicative mood*, prefixing *da-*;
as : *Ki da-pakiteon*, I would strike thee, etc.

PARTICIPLES.

PRESENT TENSE.

<i>Nin pekiteonân</i> , I who strike thee,
<i>ninawind pekiteogoian</i> , we who strike thee,
<i>win pekiteok</i> , he who strikes thee,

winawa pekiteokig, they who strike thee,
nin pekiteonagog, I who strike you,
ninawind pekiteogoieg, we who strike you,
win pekiteoneg, he who strikes you,
winawa pekiteonegog, they who strike you.

Nin pekiteossinowân, I who don't strike thee,
ninawind pekiteogossiwan, we who don't strike thee,
win pekiteossinog, he who does not strike thee,
winawa pekiteossinogig, they who don't strike thee,
nin pekiteossinonagog, I who don't strike you,
ninawind pekiteogossiweg, we who don't strike you,
win pekiteossinoweg, he who does not strike you,
winawa pekiteossinowegog, they who don't strike you.

IMPERFECT TENSE.

Nin pekiteonâmban, I who struck thee,
ninawind pekiteogoiamban, we who struck thee,
win pekiteokiban, he who struck thee,
winawa pekiteokibanig, they who struck thee,
nin pekiteonagogoban, I who struck you,
ninawind pekiteogoiogoban, we who struck you,
win pekiteonegoban, he who struck you,
winawa pekiteonegobanig, they who struck you.

Nin pekiteossinowâmban, I who did not strike thee,
ninawind pekiteogossiwanban, we who did not strike thee,
win pekiteossinogiban, he who did not strike thee,
winawa pekiteossinogibanig, they who did not strike thee,
nin pekiteossinonagogoban, I who did not strike you,
ninawind pekiteogossiwegoban, we who did not strike you,
win pekiteossinowegoban, he who did not strike you,
winawa pekiteossinowegobanig, they who did not strike you.

The remaining tenses of these participles are to be formed after the above two.

Anin
W
Ki ja
go
obe
K'oss
fat
ag
Kaw
the
Nân
pi
be
Nin
ni
an
ca
Debe
an
ki
wi
in
Kwi
ki
te
an
yo
Gi-U
b
Eni
n
Jesu
u

EXAMPLES ON THE FIRST CASE.

Anindi wendjibaieg kinawa? Kawin ki kikenimissinoninim.

Where do you come from? I don't know you.

Ki jawendâgosim, kinidjânissiwog ki sâgûgowag, ki babamita-gowag gaie. You are happy, your children love you and obey you.

K'oss nômaia ki bashanjéogoban, minawa dash ki kwanis. Thy father whipped thee, not long ago, and thou behavest bad again.

Kawin na ki gi-minaigossig ishkotéwâbo? Have they not given thee ardent liquor to drink?

Nâningim ki gi-jawénimigobanig igiw ikwéwag ga-mâdjadjig pitchindâgo. Those women that departed yesterday, had often been charitable to thee.

Nin mûdja; kawin dash ganabatch minawa ki ga-wâbamissinoninim omâ aking; wedi eta gijigong ki ga-wâbamininim. I am going away and perhaps I will no more see you here on earth; but there in heaven I will see you.

Debenimiian, ged-ako-bimâdisiian ki ga-manâdjiin, ki ga-mino-anokiton, ki ga-sâgiin enigokodeeiân; gijigong dash kâginig ki ga-wâbamin. Lord, as long as I live, I will adore thee, I will well serve thee, I will love thee from all my heart; and in heaven I will eternally see thee.

Kiwisensidog, wâbaminegwa eta kinigûgowag, ki bisân abim; kishpin dash kaginig ganawénimissinowegwa, pâbige ki matchi dodâm. Ye boys, only when your parents see you, you are quiet; but when they are not constantly watching you, you do mischief immediately.

Gi-bamûkwa gi-âkosiian, mi wendji-sâgiangidwa. We love them because they took care of thee when thou wast sick.

Enigok bibâgimissinogiban, kawin ki da-gi-bi-giwessi. If he had not called thee very loud, thou wouldst not have returned.

Jesus Debenimiian, aniniwapi ge-wâbaminân ki kitchitwâwisiwining? Lord Jesus, when shall I see thee in thy glory?

Awénen ge-nanábikimíneg wika, kishpin mojak mino dodameg ?

Who shall ever rebuke you, if you always do right?

*Ki da-ságiigowa, ki da-jawénimigowa Kijé-Manito, kishpin wi-
ánwenindisoiegoban ; God would love you and would have
mercy on you, if you would repent.*

*Ki da-gi-wábamin anamiéwigamigong, pindigéiamban ; I would
have seen thee in the church, hadst thou come in.*

*Winawa minik kekenimínegog, dibádjimowag ejiwebisiieg ; all
those who know you, tell how you behave.*

*Gi-mádjá aw inini mojak menaikiban ishkotewábo ; that man is
gone away who always gave thee to drink ardent liquor.*

*Oshkinawédog, mojak mikwénimig kinigiigowag ga-minokiki-
noamonegog ; young men, remember always your parents
who have so well taught you.*

*Nikanissidog, wika ge-wanénimissinonagog, mojak gaie kinawa
mikwénimishig. Brethren, whom I never shall forget, do also
you always remember me.*

SECOND CASE.

(Thou . . . me.)

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

*Ki wábam, thou seest me,
ki wábamim, you see me,
nin wábamig, he sees me,
nin wábamigog, they see me,
ki wábamimin, thou seest us,
* ki wábamimin, you see us,
nin wábamigonan, he sees us,
nin wábamigonanig, they see us,*

*Kawin issi,
“ issim,
“ igossi,
“ igossig,
“ issimin,
“ issimin,
“ igossinan,
“ igossinanig.*

* See Remark at the end of this paradigm.

Ki
ki
nin
nin
ki
ké
nin
nin

Ki gi
ki gi
E

Ki gi
ki gi
Etc
For
and ga
wában

Kishp
“
“
“
“
“
“
“
“
“
“

* T
are not

IMPERFECT TENSE.

<i>Ki wābamināban</i> , thou sawest me,	<i>Kawin</i> issināban,
<i>ki wābamimwāban</i> , you saw me,	“ issimwāban,
<i>nin wābamigoban</i> , he saw me,	“ igossiban,
<i>nin wābamigobanig</i> , they saw me,	“ igossibanig,
<i>ki wābamimināban</i> , thou sawest us,	“ issiminaban,
<i>ké wābamimināban</i> , you saw us,	“ issiminaban,
<i>nin wābamigonāban</i> , he saw us,	“ igossinaban,
<i>nin wābamigonābanig</i> , they saw us,	“ igossinabanig.

PERFECT TENSE.

<i>Ki gi-wābam</i> , thou hast seen me,	<i>Kawin</i> issi,
<i>ki gi-wābamim</i> , you have seen me,	“ issim.

Etc., after the above *present* tense, prefixing *gi*.

PLUPERFECT TENSE.

<i>Ki gi-wābamināban</i> , thou hadst seen me,	<i>Kawin</i> issināban,
<i>kī gi-wābamimwāban</i> , you had seen me,	“ issimwāban.

Etc., after the above *imperfect* tense prefixing *gi*.

Form the two *future* tenses after the present, prefixing *ga-*, and *ga-gi-*; as: *Ki ga-wābam*, thou shalt see me; . . . *Ki ga-gi-wābam*, thou shalt have seen me. . . .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin wābamiian</i> , if thou seest me,	issiwān,
“ <i>wābamiieg</i> , if you see me,	issiwēg,
“ <i>wābamid</i> , if he sees me,	issig,
“ <i>wābamiwad</i> , if they see me,	issigwa,
“ <i>wābamiiaŋg</i> , if thou seest us,	issiwāŋg,
“ <i>wābamiiaŋg</i> , if you see us,	issiwāŋg,
“ * <i>wābamiiangid</i> , } if he sees	issiwangid, }
“ <i>wābaminang</i> , } us,	issinowang, }
“ * <i>wābamiiangidwa</i> , } if they	issiwangidwa, }
“ <i>wābaminangwa</i> , } see us,	issinowangwa. }

* These terminations are employed when the person or persons spoken to, are not included. [See *Remark 3*, p. 42]

PERFECT TENSE.

Gi-wábamiian, because thou hast
 seen me, *issiwán*,
gi-wábamiieg, because you have
 seen me, *issiwég*.
 Etc., after the above *present tense*, prefixing *gi-*.

PLUPERFECT TENSE.

† <i>Wábamiianban</i> , hadst thou seen me,	<i>issiwámban</i> ,
<i>wábamiiegoba</i> , had you seen me,	<i>issiwégoban</i> ,
<i>wábamipán</i> , had he seen me,	<i>issigoban</i> ,
<i>wábamiwápan</i> , had they seen me,	<i>issigwában</i> ,
<i>wábamiiangíban</i> , hadst thou seen us,	<i>issiwangíban</i> ,
<i>wábamiiangíban</i> , had you seen us,	<i>issiwangíban</i> ,
<i>wábamiiangidíban</i> , } had he seen us,	<i>issiwangidíban</i> ,
<i>wábaminangóban</i> , } had they seen	<i>issinowangóban</i> ,
<i>wábamiiangidwában</i> , } had they seen	<i>issiwangidwában</i> ,
<i>wábaminangwában</i> , } us,	<i>issinowangwában</i> .

The two *future tenses* are formed after the *present*, by prefixing *ge-*, and *ge-gi-*, as : *Ge-wábamiian*, when thou shalt see me... *Ge-gi-wábamiian*, when thou shalt have seen me...

Form the two tenses of the *conditional mood* after the present and perfect tenses of the *indicative mood*, prefixing *da-*, as : *Ki da-wában*, thou wouldst see me... *Ki da-gi-wában*, thou wouldst have seen me...

IMPERATIVE MOOD.

<i>Wábamishin</i> ,	} see me, (thou,) <i>Kego ishiken</i> ,
* <i>wábamishikan</i> ,	
<i>wábamishig</i> , see me, (you,)	“ <i>ishikegon</i> ,
<i>nin ga-wábamig</i> , let him see me,	“ <i>igossi</i> ,

† See *Remarks 2 and 3*, p. 110.

* See *Remark 4*, p. 111.

<i>nin ga-wábamigog</i> , let him see me,	<i>Kego</i> igossig,
<i>wábamishinâm</i> , see us, (thou)	“ ishikangen,
<i>wábamishinâm</i> , see us, (you)	“ ishikangen,
<i>nin ga-wábamigonan</i> , let him see us,	“ igossinan,
<i>nin ga-wábamigonanig</i> , let them see us,	“ igossinanig.

PARTICIPLES.

PRESENT TENSE.

<i>Kin wai bamiian</i> , thou who seest me,	
<i>kinawa waiabamiieg</i> , you who see me,	
<i>win waiabamid</i> , he who sees me,	
<i>winawa waiabamidjig</i> , they who see me,	
<i>kin waiabamiiâng</i> , thou who seest us,	
<i>kinawa waiabamiiâng</i> , you who see us,	
<i>win waiabamiiangid</i> , †	} he who sees us,
<i>win waiabaminang</i> ,	
<i>winawa waiabamiiangidjig</i> , †	} they who see us,
<i>winawa waiabaminangog</i>	
<i>Kin waiabamissiwan</i> , thou who dost not see me,	
<i>kinawa waiabamissiweg</i> , you who do not see me,	
<i>win waiabamissig</i> , he who does not see me,	
<i>winawa waiabamissigog</i> , they who don't see me,	
<i>kin waiabamissiwâng</i> , thou who dost not see us,	
<i>kinawa waiabamissiwâng</i> , you who don't see us,	
<i>win waiabamissiwangid</i> ,	} he who does not see us,
<i>win waiabamissinowang</i> ,	
<i>winawa waiabamissiwangidjig</i> ,	} they who don't see us.
<i>winawa waiabamissinowangog</i> ,	

IMPERFECT TENSE.

<i>Kin waiabamiiamban</i> , thou who sawest me,
<i>kinawa waiabamiiëgoban</i> , you who saw me,
<i>win waiabamipan</i> , he who saw me,

† See Note, p. 223.

winawa waiabamipanig, they who saw me,
kin waiabamiiângiban, tho who sawest us;
kinawa waiabamiiângiban, you who saw us,
win waiabamiiangidiban, } he who saw us,
win waiabaminangoban, }
winawa waiabamiiangidibanig, } they who saw us,
winawa waiabaminangobanig, }
Kin waiabamissiwamban, thou who didst not see me,
kinawa waiabamissiwégoban, you who did not see me,
win waiabamissigoban, he who . . .
winawa waiabamissigobanig, they who . . .
kin waiabamissiwângiban, thou who didst not see us,
kinawa waiabamissiwângiban, you who . . .
win waiabamissiwangidiban, } he . . .
win waiabamissinowangoban, }
winawa waiabamissiwangidibanig, } they . . .
winawa waiabamissinowangobanig, }

The other tenses are formed after these two.

The verbs ending in *awa* make also here some little exceptions from the preceding paradigm. The difference is especially perceptible in the third persons. In order to conjugate easily these verbs in the *Second Case*, you will have to take off the last syllable *wa*, and place instead of it the terminations of the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki</i> . . . , thou hearest me,	<i>Kawin</i> wissi,
<i>atâwim</i> , you hear me,	“ wissim,
<i>nin nondâg</i> , he hears me,	“ gossi,
<i>nin nondâgog</i> , they hear me,	“ gossig,
<i>ki nondâwimin</i> , thou hearest us,	“ wissimin,
<i>ki nondâwimin</i> , you hear us,	“ wissimin,
<i>nin nondâgonan</i> , he hears us,	“ gossinan,
<i>nin nondâgonanig</i> , they hear us,	“ gossinanig.

IMPERFECT TENSE.

<i>Ki nondâwinaban</i> , thou heardst me,	<i>Kawin</i> wissinaban,
<i>ki nondâwiminaban</i> , you heard me,	“ wissiminaban,
<i>nin nondâgoban</i> , he heard me,	“ gossiban,
<i>nin nondâgobanig</i> , they heard me,	“ gossibanig,
<i>ki nondâwiminaban</i> , thou heardst us,	“ wissiminaban,
<i>ki nondâwiminaban</i> , you heard us,	“ wissiminaban,
<i>nin nondâgonaban</i> , he heard us,	“ gossinaban,
<i>nin nondâgonabanig</i> , they heard us,	“ gossinabanig.

After these two tenses you may form all the others of the indicative mood.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Nondâwiiian</i> , if thou hearest me,	wissiwān,
<i>nondâwiieg</i> , if you hear me,	wissiwēg,
<i>nondâwid</i> , if he hears me,	wissig,
<i>nondâwiwad</i> , if they hear me,	wissigwā,
<i>nondâwiiāng</i> , if thou hearest us,	wissiwāng,
<i>nondâwiiāng</i> , if you hear us,	wissiwāng,
<i>nondâwiiāngid</i> , } if he hears us,	wissiwāngid,
* <i>nondonang</i> , }	ossinowang,
<i>nondâwiiāngidwa</i> , } if they hear	wissiwāngidwa,
* <i>nondonangwa</i> , } us,	ossinowangwa.

Now in the following conjugations, we mention no more the perfect and imperfect tenses of the indicative mood, so for the future, conditional and participles, the signs or prefixes of which are : *gi*, *ga*, *ge*, *da*, etc.

PLUPERFECT TENSE.

<i>Nondâwiiāmban</i> , hadst thou heard me,	wissiwāmban,
<i>nondâwiiēgoban</i> , had you heard me,	wissiwēgoban,
<i>nondâwipān</i> , had he heard me,	wissigoban,

* *Note.* In these third persons you have not only the last syllable *wa* to take off, but the whole terminations *awa*, before you add the termination of the Conjugation to the verb.

<i>nondâwiwâpan</i> , had they heard me,		<i>wissigwaban</i> ,
<i>nondâwiiângiban</i> , hadst thou heard us,		<i>wissiwângiban</i> ,
<i>nondâwiiâgiban</i> , had you heard us,		<i>wissiwângiban</i> ,
<i>nondâwiiangidiban</i> , } had he heard		<i>wissiwangidiban</i> ,
<i>nondonangoban</i> , } us,		<i>ossinowangoban</i> ,
<i>nondâwiiangidwaban</i> , } had they heard		<i>wissiwadgidwaban</i> ,
<i>nondonangwaban</i> , } us,		<i>ossinowangwaban</i> .

IMPERATIVE MOOD.

<i>Nondâwishin</i> , } hear me (thou)	<i>Kego wishiken</i> ,
<i>nondâwishikan</i> , }	
<i>nondâwishig</i> , hear me (you)	“ <i>wishikegon</i> ,
<i>nin ga-nondâg</i> , let him hear me,	“ <i>gossi</i> ,
<i>nin ga-nondâgog</i> , let them hear me,	“ <i>gossig</i> ,
<i>nondâwishinâm</i> , hear us (thou)	“ <i>wishikangen</i> ,
<i>nondâwisbinâm</i> , hear us (you)	“ <i>wishikangen</i> ,
<i>nin ga-nondâgonan</i> , let him hear us,	“ <i>gossinan</i> ,
<i>nin ga-nondâgonanig</i> , let them hear us,	“ <i>gossinanig</i> .

PARTICIPLES.

PRESENT TENSE.

<i>Kin nwandâwiiian</i> , thou who hearest me,	
<i>kinawa nwandâwiiieg</i> , you who hear me,	
<i>win nwandâwid</i> , he who hears me,	
<i>winawa nwandâwidjig</i> , they who hear me,	
<i>kin nwandâwiiâng</i> , thou who hearest us,	
<i>kinawa nwandâwiiâng</i> , you who hear us,	
<i>win nwandâwiiangid</i> , } he who hears us,	
<i>win nwandonang</i> , }	
<i>winawa nwandâwiiangidjig</i> , } they who hear us,	
<i>winawa nwandonangog</i> , }	
<i>Kin nwandâwissiwan</i> , thou who dost not hear me,	
<i>kinawa nwandâwissiweg</i> , you who don't hear me,	
<i>win nwandâwissig</i> , he who does not hear me,	
<i>winawa nwandâwissigog</i> , they who don't hear me,	
<i>kin nwandâwissiwâng</i> , thou who dost not hear us,	

kinawa nwandâwissiwâng, you who don't hear us,
win nwandâwissiwangid, } he who does not hear us,
win nwandossinowang, }
winawa nwandâwissiwangidjig, } they who don't hear us.
winawa nwandossinowangog, }

IMPERFECT TENSE.

Kin nwandâwiamban, thou who heardst me,
kinawa nwandâwiiegoban, you who heard me,
win nwandâwipan, he who heard me,
winawa nwandâwipanig, they who heard me,
kin nwandâwiiângiban, thou who heardst us,
kinawa nwandâwiiângiban, you who heard us,
win nwandâwiiangidiban, } he who heard us,
win nwandonangoban, }
winawa nwandâwiiangidibanig, } they who heard us,
winawa nwandonangobanig, }
Kin nwandâwissiwamban, thou who didst not hear me,
kinawa nwandâwissiwegoban, you who did not . . .
win nwandâwissiigoban, he who . . .
winawa nwandâwissiigobanig, they . . .
kin nwandâwissiwângiban, thou who didst not hear us,
kinawa nwandâwissiwângiban, you who . . .
win nwandâwissiwangidiban, } he who . . .
win nwandossinowangoban, }
winawa nwandâwissiwangidibanig, } they . . .
winawa nwandossinowangobanig, }

Form the remaining tenses of these participles after these two.

The verbs of the *three kinds* we mentioned on p. 194, which are irregular at the second person, singular, imperative, conserve this irregularity almost throughout the whole "*Second Case*," as you will see in the following paradigms.

Let us now consider the verbs of the *first kind*, ending in *na*. The irregularity of these verbs, which consists in changing this termination *na* in *j*, appears then throughout all the moods, tenses and persons, which are irregular.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PERFECT TENSE.

<i>Kid</i> anoj, thou employest me,	<i>Kawin</i> jissi,
<i>kiw</i> anojim, you employ me,	“ jissim,
<i>nind</i> anonig, he employs me,	“ nigossi,
<i>nind</i> anonigog, they employ me,	“ nigossig,
<i>kid</i> anojimin, thou employest us,	“ jissimin,
<i>kid</i> anojimin, you employ us,	“ jissimin,
<i>nind</i> anonigonan, he employs us,	“ nigossinan,
<i>nind</i> anonigonanig, they employ us,	“ nigossinanig.

IMPERFECT TENSE.

<i>Kid</i> anojināban, thou employedst me,	<i>Kawin</i> jissināban,
<i>kiw</i> anojimwāban, you employed me,	“ jissimwāban,
<i>nind</i> anonigoban, he employed me,	“ nigossiban,
<i>nind</i> anonigobanig, they employed me,	“ nigossibanig,
<i>kid</i> anojiminaban, thou employedst us,	“ jissiminaban,
<i>kid</i> anojiminaban, you employed us,	“ jissiminaban,
<i>nind</i> anonigonaban, he employed us,	“ nigossinaban,
<i>nind</i> anonigonabanig, they employed us,	“ nigossinabanig.

The remaining tenses of the indicative are formed after the present and the imperfect.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin</i> anojian, if thou employest me,	jissiwān,
“ anojiiēg, if you employ me,	jissiwēg,
“ anojid, if he employs me,	jissig,
“ anojiwad, if they employ me,	jissigwa,
“ anojiiāng, if thou employest us,	jissiwāng,
“ anojiiāng, if you employ us,	jissiwāng,
“ anojiangid, } if he em. us,	jissiwangid,
“ anoninang, } if they employ	nissinowang,
“ anojiiangidwa, } us,	jissiwangidwa,
“ anoninangwa, }	nissinowangwa.

PLUPERFECT TENSE.

<i>Anojiãmban</i> , hadst thou employed me,	<i>jissiwãmban</i> ,
<i>anojiëgoban</i> , had you employed me,	<i>jissiwëgoban</i> ,
<i>anojipan</i> , had he employed me,	<i>jissigoban</i> ,
<i>anojiwãpan</i> , had they employed me,	<i>jissigwaban</i> ,
<i>anojiãngiban</i> , hadst thou employed us,	<i>jissiwãngiban</i> ,
<i>anojiãngiban</i> , had you . . .	<i>jissiwãngiban</i> ,
<i>anojiãngidiban</i> , } had he employed	<i>jissiwãngidiban</i> .
<i>anoninangoban</i> , } us,	<i>nissinowangoban</i> ,
<i>anojiãngidwãban</i> , } had they employed	<i>jissiwãngidwaban</i> ,
<i>anonina ngwãban</i> , } us,	<i>nissinowangwaban</i> ,

IMPERATIVE MOOD.

<i>Anojishin</i> , } employ me,	
<i>anojishikan</i> , } (thou,)	<i>Këgo jishiken</i> ,
<i>anojishig</i> , employ me, (you,)	“ <i>jishikegon</i> ,
<i>nin gad-anonig</i> , let him employ me,	“ <i>nigossi</i> ,
<i>nin gad-anonigog</i> , let them employ me,	“ <i>nigossig</i> ,
<i>anojishinãm</i> , employ us, (thou)	“ <i>jishikangen</i> ,
<i>anojishinãm</i> , employ us, (you,)	“ <i>jishikangen</i> ,
<i>nin gad-anonigonan</i> , let him employ us,	“ <i>nigossinap</i> ,
<i>nin gad-anonigonanig</i> , let them emp. us,	“ <i>nigossinanig</i> .

The *second kind* of irregular verbs comprehends the verbs ending in *ssã*. (See page 195.) These verbs are perfectly regular in the active and passive voices, except in the second person sing. imper. in the active voice. They also perfectly agree with the paradigm of the “First Case,” *Ki wãbamin*; but they deviate a little from the paradigm of the “Second Case,” *Ki wãbam*. You will see the difference here below.

We have seen, (p. 195) that these verbs change their termination *ssã* into *shi*, at the second pers. sing. imper.; and this *sh* appears in the moods and tenses, which are irregular; as you will see in the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki gosh</i> , thou fearest me,	<i>Kawin shissi</i> ,
<i>ki goshim</i> , you fear me,	“ <i>shissim</i> ,
<i>nin gossig</i> , he fears me,	“ <i>ssigossi</i> ,
<i>nin gossigog</i> , they fear me,	“ <i>ssigassig</i> ,
<i>ki goshimin</i> , thou fearest us,	“ <i>shissimin</i> .
<i>ki goshimin</i> , you fear us,	“ <i>shissimin</i> ,
<i>nin gossigonan</i> , he fears us,	“ <i>ssigossinan</i> ,
<i>nin gossigonanig</i> , they fear us,	“ <i>ssigossinanig</i> .

IMPERFECT TENSE.

<i>Ki goshinaban</i> , thou fearest me,	<i>Kawin shissinaban</i> ,
<i>ki goshimwaban</i> , you feared me,	“ <i>shissimwaban</i> ,
<i>nin gossigoban</i> , he feared me,	“ <i>ssigossiban</i> ,
<i>nin gossigobanig</i> , they feared me,	“ <i>ssigossibanig</i> ,
<i>ki goshiminaban</i> , thou fearedst us,	“ <i>shissiminaban</i> ,
<i>ki goshiminaban</i> , you feared us,	“ <i>shissiminaban</i> ,
<i>nin gossigonaban</i> , he feared us,	“ <i>ssigossinaban</i> ,
<i>nin gossigonabanig</i> , they feared us,	“ <i>ssigossinabanig</i> ,

The other tenses of the indicative mood are formed after these two.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin goshian</i> , if thou fearest me,	“ <i>shissiwān</i> ,
“ <i>goshiieg</i> , if you fear me,	“ <i>shissiweg</i> ,
“ <i>goshid</i> , if he fears me,	“ <i>shissig</i> ,
“ <i>goshiwad</i> , if they fear me,	“ <i>shissigwa</i> ,
“ <i>goshiiang</i> , if thou fearest us,	“ <i>shissiwang</i> .
“ <i>goshiiang</i> , if you fear us,	“ <i>shissiwang</i> ,
“ <i>goshiiangid</i> , } if he fears	“ <i>shissiwangid</i> ,
“ <i>gossinang</i> , } us,	“ <i>ssissinowang</i> ,
“ <i>goshiiangidwa</i> , } if they	“ <i>shissiwangidwa</i> ,
“ <i>gossinangwa</i> , } fear us,	“ <i>ssissinowangwa</i> .

PLUPERFECT TENSE.

<i>Goshiiāmban</i> , hadst thou feared us,	<i>shissiwāmban</i> ,
<i>goshiiegoban</i> , had you feared me,	<i>shissiwegoban</i> ,
<i>goshiipan</i> , had he feared me,	<i>shissigoban</i> ,
<i>goshiwapan</i> , had they feared me,	<i>shissigwaban</i> ,
<i>goshiangiban</i> , hadst thou feared us,	<i>shissiwāngiban</i> ,
<i>goshiiangiban</i> , had you feared us,	<i>shissiwāngiban</i> ,
<i>goshiiangidiban</i> , } had he	<i>shissiwangidiban</i> ,
<i>gossinangoban</i> , } feared us,	<i>ssissnowangoban</i> ,
<i>goshiiangidwaban</i> , } had they	<i>shissiwangidwaban</i> ,
<i>gossinangwaban</i> , } feared us,	<i>ssissinowangwaban</i> .

IMPERATIVE MOOD.

<i>Goshishin</i> , } fear me,	
<i>goshishikan</i> , } (thou,,	<i>Kego</i> <i>shishiken</i> ,
<i>goshishig</i> , fear me, (you,)	“ “ <i>shishikegon</i> ,
<i>nin ga-gossig</i> , let him fear me,	“ <i>ssigossi</i> ,
<i>nin ga-gossigog</i> , let them fear me,	“ <i>ssigossig</i> ,
<i>goshishinām</i> , fear us, (thou,)	“ <i>shishikangen</i> ,
<i>goshishinām</i> , fear us, (you,)	“ <i>shishikangen</i> ,
<i>nin ga-gossigonan</i> , let him fear us,	“ <i>ssigossinan</i> ,
<i>nin ga-gossigonanig</i> , let them fear us,	“ <i>ssigossinanig</i> .

PARTICIPLES.

AFFIRMATIVE FORM.

PRESENT TENSE.

<i>kin gweshiian</i> , thou who fearest me,	
<i>kinawa gweshiieg</i> , you who fear me,	
<i>win gweshid</i> , he who fears me,	
<i>winawa gweshidjig</i> , they who fear me,	
<i>kin gweshiiang</i> , thou who fearest us,	
<i>kinawa gweshiiang</i> , you who fear us,	
<i>win gweshiiangid</i> , } he who fears us,	
<i>win gwessinang</i> , }	
<i>winawa gweshiiangidjig</i> , } they who fear us,	
<i>winawa gwessinangog</i> , }	

IMPERFECT TENSE.

Kin gweshiiamban, thou who fearest me,
kinawa gweshiiegoban, you who feared me,
win gweshipan, he who feared me,
winawa gweshipanig, they who feared me,
kin gweshiiangiban, thou who fearest us,
kinawa gweshiiangigan, you who feared us,
win gweshiiangidiban, } he who feared us,
win gwessinangoban, }
winawa gweshiiangidibanig, } they who feared us.
winawa gwessinangobanig, }

The *third kind* of irregular verbs contains the verbs ending in *owa*. (See p. 196.) We have already noticed some irregularities of these verbs, (p. 218, etc.,) but there are some more, which you will find in the following paradigm.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Ki pakité</i> , thou strikest me,	<i>Kawin ossi</i> ,
<i>ki pakitéom</i> , you strike me,	“ <i>ossim</i> ,
<i>nin pakiteog</i> , he strikes me,	“ <i>ogossi</i> ,
<i>nin pakiteogog</i> , they strike me,	“ <i>ogossig</i> ,
<i>ki pakiteomin</i> , thou strikest us,	“ <i>ossimin</i> ,
<i>ki pakiteomin</i> , you strike us,	“ <i>ossimin</i> ,
<i>nin pakiteogonan</i> , he strikes us,	“ <i>ogossinân</i> ,
<i>nin pakiteogonanig</i> , they strike us,	“ <i>ogossinanig</i> .

IMPERFECT TENSE.

<i>Ki pakitéonaban</i> , thou struckest me,	<i>Kawin ossinaban</i> ,
<i>ki pakiteomwaban</i> , you struck me,	“ <i>ossimwaban</i> ,
<i>nin pakiteogoban</i> , he struck me,	“ <i>ogossiban</i> ,
<i>nin pakiteogobanig</i> , they struck me,	“ <i>ogossibanig</i> ,
<i>ki pakiteominaban</i> , thou struckest us,	“ <i>ossiminaban</i> ,
<i>ki pakiteominaban</i> , you struck us,	“ <i>ossiminaban</i> ,
<i>nin pakiteogonabanig</i> , they struck us,	“ <i>ogossinabanig</i> .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Pakiteoian</i> , if thou strik ^{est} me,	ossiwan,
<i>pakiteoieg</i> , if you strike me,	ossiweg,
<i>pakiteod</i> , if he strikes me,	ossig,
<i>pakiteowad</i> , if they strike me,	ossigwa,
<i>pakiteoiang</i> , if thou strike st us,	ossiwang,
<i>pakiteoiang</i> , if you strike us,	ossiwang,
<i>pakiteoiangid</i> , } if he s. us,	ossiwangid,
<i>pakiteonang</i> , } if they s.	ossinowang,
<i>pakiteoiangidwa</i> , } if they s.	ossiwangidwa,
<i>pakiteonangwa</i> , } us,	ossinowangwa.

IMPERATIVE MOOD.

<i>Pakiteoshin</i> , } strike me, (thou,)	<i>Kego</i> oshiken,
<i>pakiteoshikan</i> , }	
<i>pakiteoshig</i> , strike me, (you,)	“ oshikegon,
<i>nin ga-pakiteog</i> , let him strike me,	“ ogossi,
<i>nin ga-pakiteogog</i> , let them strike me,	“ ogossig,
<i>pakiteoshinâm</i> , strike us, (thou,)	“ oshikangen,
<i>pakiteoshinâm</i> , strike us, (you,)	“ oshikangen,
<i>nin ga-pakiteogonan</i> , let him strike us,	“ ogossinan,
<i>nin ga-pakiteogonanig</i> , let them strike us,	“ ogossinanig.

EXAMPLES ON THE SECOND CASE.

INDICATIVE MOOD.

PRESENT TENSE. *Debénimiian, môjug ki ganawâbam, ki nôndaw gaie ninyôt ekkioiân; kid âpîchi kikenim ejwêbisiân.* Lord, thou lookest always upon me, and thou hearest me when I say something; thou knowest me perfectly how I am, (or, how I behave.)

Kawin ganabatch kinissitotâwissim ekkitoiân; kawin weweni ki pisindawissim. Perhaps you don't well understand me what I am saying; you don't well listen to me.

Ki sâgiiḡonan Debēninimang, kid inēnimigonan gaie, kâginiḡ tchi jawendâgosiḡang giḡigong. The Lord loves us, and it is his will, that we should be eternally happy in heaven.

Kawin ninidjanissinanig moḡag nin babamitagossinanig. Our children don't always obey us.

IMPERFECT TENSE. *Ki ganōjinaban, bēkish gaie kissaiē nin ganōnigoban ; kawin dash nin kikēndansin ga-ikkitoian.* Thou spokest to me, and at the same time thy brother spokest to me ; and so I don't know what thou hast said.

Nin na ki nandawābamimwaban jēba ? Kawin na gego ki wigawēdjimissimwaban ? Did you look for me this morning ? Had you not some question to ask me ?

SUBJUNCTIVE MOOD.

PRESENT TENSE. *Ninidjaniss, kishpin geget sâgiiḡan, ki ga-babāmitaw ; kishpin dash babamitawiiḡan, ki ga-jawendâgos.* My child, if thou truly lovest me, thou wilt obey me ; and if thou obeyest me, thou wilt be happy.

Nikanissidog, kishpin anishindbeg jingeniminangwa, bonigide-iawadanig. Brethren, if any persons hate us, let us forgive them. (The persons spoken to, included.)

Kawin nin gi-ganonigossig, gi-kikenimissigwa, wika giwābamissigwa. They have not spoken to me, because they have not known me, they have never seen me.

Gi-wābamiiḡan, Thomas, ki-gidebweiendam. Thomas, because thou hast seen me, thou hast believed.

PLUPERFECT TENSE. *Nandōmipan nin dā-gi-ija ēndad.—Gagwēdjimipan nin dā-gi-nakwētawca.* If he had called me, I would have gone to his house. If he had asked me, I would have answered him.

Wābang ta-dagwishin mekatewikwanaie ; mi ôma ge-daji-gagikiminang. The priest will come to-morrow ; and here he will preach to us.

IMPERATIVE MOOD.

Ganawâbamishîn Debenimiian, kitimâgenimishîn; mashkawendamûishîn tchi wika batâ-ijwebissiwân. See me, Lord, and have mercy on me; give me strength that I may never sin.

Ninidjânissidog, babamitawishig, odapinamâwishig nind ikkitowin; kego agonwetawishikegon. My children, listen to me, receive my word; don't disobey me, (gainsay me.)

Mâno nin ga-nasikâgog abinodjiiag bebiwijinidjig, kego nin ga-gossigossig. Let the little children come to me, let them not be afraid of me.

Ashâmishinâm, nin bakademin. Pindigajishinâm enddian, (or, endaieg,) nin gikadjimin. Give us to eat, we are hungry. Take us in thy house, (or, your house,) we are cold.

Kego sagidjinajaoshikangen, kawin nîngotchî nin pîndigessimin. Don't turn us out, we have no house to go in.

Mâno nin ga-bonûigonanig metchi-ikkidodjig. Let ill-speakers let us alone.

Aw ikwe netâ-jawenimipan, o gi-nugadan kid odenawensinân. That woman who used to be so charitable to me, has left our little village.

Debenimiian, kin ge-dibakonûian waiba, gâssiamâwishin nin matchi dodamowinan, tchi bwa nandomiian. Lord, who shalt soon judge me, blot out my iniquities, before thou callest me.

Let us now consider the verb, *Nin wâbama*, in the "Two Cases" of connection with the personal pronouns, *me, thee, us, you*, when used in a *dubitative* manner.

FIRST CASE.

(I . . . thee.)

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Ki wábamininâdog, I see thee perhaps,
ki wábamigôdog, we see thee perhaps,
ki wábamigodog, he sees thee perhaps,
ki wábamigodogenag, they see thee perhaps,
ki wábaminininwadog, I see you perhaps,
ki wábamigômidog, we see you perhaps,
ki wábamigowadog, he sees you perhaps,
ki wábamigowadogenag, they see you perhaps.

NEGATIVE FORM.

Kawin ki wábamissinoninâdogz, I do perhaps not see thee,
“ *ki wábamigôssidog*, we do perhaps not see thee,
“ *ki wábamigossidog*, he does p. . .
“ *ki wábamigossidogenag*, they . . .
“ *ki wábamissinonininwadog*,
“ *ki wábamigôssimidog*,
“ *ki wábamigossiwiadog*,
“ *ki wábamigossiwiadogenag*.

IMPERFECT TENSE.

Wábaminowâmban, I saw thee perhaps,
wábamigôwamban, we saw thee perhaps,
wábaminogoban, he saw thee perhaps,
wábaminowaban, they perhaps saw thee,
wábaminowagoban, I saw you perhaps,
wábamigowegoban, we saw you perhaps,
wábaminowegoban, he saw you perhaps,
wábaminowegwaban, they saw . . .

- Káwin wâbamissinowâmbân*, I did perhaps not see thee,
“ *wâbamigossiwbân*, we did perhaps not . . .
“ *wâbamissinogobân*, he did perhaps not . . .
“ *wâbamissinogwabân*, they did perhaps not . . .
“ *wâbamissinowagogobân*,
“ *wâbamigossiwegobân*,
“ *wâbamissinowegobân*,
“ *wâbamissinowegwabân*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

- Kishpin waiabaminowânen*, if I see thee perhaps,
“ *waiabamigowânen*, if we see thee perhaps,
“ *waiabaminogwen*, if he sees thee,
“ *waiabaminogwawen*, if they see thee,
“ *waiabaminonogwawen*, if I see you perhaps,
“ *waiabamigowegwen*, if we see you,
“ *waiabaminowegwen*, if he sees you,
“ *waiabaminowegwawen*, if they see you.
Kishpin waiabamissinowânen, if I perhaps see thee not,
“ *waiabamigossiwbân*, if we see thee not,
“ *waiabamissinogwen*, if he does not see . . .
“ *waiabamissinogwawen*, if they don't . . .
“ *waiabamissinonogwawen*,
“ *waiabamigossiwegwen*,
“ *waiabamissinowegwawen*.

PERFECT TENSE.

- Ga-wâbaminowânen*, whether I have seen thee,
Ga-wâbamissinowânen, whether I have not seen thee.
Etc., after the *present tense*.

PLUPERFECT TENSE.

- Wâbaminowâmbanen*, if I had perhaps seen thee,
wâbamigôwambanen, if we had perhaps seen thee,
wâbaminogobanen, if he had seen thee,
wâbaminogwabanen, if they had seen thee.

wâbaminagogobanen, if I had perhaps seen you,
wâbamigowegobanen, if we had seen you,
wâbaminowegobanen, if he had seen you,
wâbaminowegwabanen, if they had seen you.
Wâbamissinowâmbanen, if I had perhaps not seen thee,
wâbamiğôssiwumbanen, if we . . .
wâbamissinogobanen, if he . . .
wâbamissinogwabanen,
wâbamissinagobanen,
wâbamiğossiwegobanen,
wâbamissinowegobanen,
wâbamissinowegwabanen.

SECOND CASE.

(*Thou . . . me.*)

INDICATIVE MOOD.

PRESENT TENSE.

ki wâbamidog, thou seest me perhaps,
ki wâbamimidog, you see me perhaps,
nin wâbamigodog, he sees me perhaps,
nin wâbamigodogenag, they see me perhaps,
ki wâbamiminadog, thou seest us perhaps,
ki wâbamiminadog, you see us perhaps,
nin wâbamigonadog, he sees us perhaps,
nin wâbamigonadogenag, they see us perhaps.

NEGATIVE FORM.

Kawin ki wâbamissidog, thou dost perhaps not see me,
“ *ki wâbamissimidog*, you do perhaps not . . .
“ *nin wâbamiğossidog*,
“ *nin wâbamiğossidogenag*,
“ *ki wâbamissiminadog*,
“ *ki wâbamissiminadog*,
“ *nin wâbamiğossinadog*,
“ *nin wâbamiğossinadogenag*.

IMPERFECT TENSE.

- Gonima wâbamiwamban*, perhaps thou sawest me,
“ *wâbamiwegoban*, perhaps you saw me,
“ *wâbamigoban*, perhaps he saw me,
“ *wâbamigwaban*, perhaps they saw me,
“ *wâbamiwângiban*, perhaps thou sawest us,
“ *wâbamiwângiban*, perhaps you saw us,
“ *wâbamiwângidiban*, } perhaps he saw us,
“ *wâbaminowangoban*, }
“ *wâbamiwângidwaban*, } perhaps they saw us,
“ *wâbaminowângwaban*, }
Gonima kawin wâbamiwamban, perhaps thou didst not see me,
“ “ *wâbamiwegoban*, perhaps you did not . . .
“ “ *wâbamiwigoban*,
“ “ *wâbamiwigwaban*,
“ “ *wâbamiwângiban*,
“ “ *wâbamiwângidiban*, }
“ “ *wâbamiwângidwaban*, }
“ “ *wâbamiwângidwaban*, }
“ “ *wâbamiwângidwaban*, }

After these two tenses form the others of the indicative.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

- Kishpin waiabamiwanen*, if thou perhaps seest me,
“ *waiabamiwegwen*, if you perhaps see me,
“ *waiabamigwen*, if he perhaps sees me,
“ *waiabamiwagwen*, if they perhaps see me,
“ *waiabamiwângen*, if thou perhaps seest us,
“ *waiabamiwângen*, if you perhaps see us,
“ *waiabamiwângiden* } if he perhaps sees us,
“ *waiabaminowângen*, }
“ *waiabamiwângidwângen*, } if they perhaps see us,
“ *waiabaminowângidwângen*, }

Kishpin waiabamissiwänen, if thou perhaps see me noi,
 “ *waiabamissiwegwen*, if you perhaps . . .
 “ *waiabamissigwen*,
 “ *waiabamissiwagwen*,
 “ *waiabamissiwangen*,
 “ *waiabamissiwangen*,
 “ *waiabamissiwangiden*, }
 “ *waiabamissinowangen*, }
 “ *waiabamissiwangidwawen*, } if they perhaps see us not.
 “ *waiabamissinowangwawen*, }

PERFECT TENSE.

Ga-wábamiwänen, as thou perhaps hast seen me, *issiwänen*.
 Etc., after the above *present tense*.

PLUPERFECT TENSE.

Wábamiwambanen, if thou perhaps hadst seen me,
wábamiwegobanen, if you perhaps had seen me,
wábamigobanen, if he perhaps had seen me,
wábamiwagobanen, if they perhaps had seen me,
wábamiwángibanen, if thou perhaps hadst seen us,
wábamiwángibanen, if you perhaps had seen us,
wábamiwangidibanen, } if he perhaps had seen us,
wábaminowangobanen, }
wábamiwangidwabanen, } if they perhaps had . . .
wábaminowangwabanen, }
Wábamissiwambanen, if thou perhaps hadst not seen me,
wábamissiwegobanen, if you perhaps . . .
wábamissigobanen,
wábamissiwagobanen,
wábamissiwángibanen,
wábamissiwángibanen,
wábamissiwangidibanen, }
wábamissinowangobanen, }
wábamissiwangidwabanen, }
wábamissinowangwabanen, }

Form the *future* tense after the *present*, as : *Ge-wábamiwá-
 nèn . . . Ge-gi-wábamiwánen . . .*

EXAMPLES ON THE TWO CASES OF THE IV. DUBITATIVE
CONJUGATION.

Kego ow ikkitoken: Nin wābamigodog Kije-Manito.—Gwaiak nin wābamig misiwē; ikkiton moĵag. Do not say: I suppose God sees me, (or perhaps he sees me.) Always say: He sees me certainly everywhere.

Ki gi-wābamigowadog gi-dag: shineg; wāiba ta-bi-ĵa. He has probably seen you when you arrived; he will soon come here.

Aw oshkinawe ki ga-nandomigodog gaie kin nimiiding; kego dash ĵāken. That young man will perhaps invite thee also to dancing, but don't go.

Endogwen, niūdjāniss, saiagiūwanen; kawin sa ki babāmitawisi. I don't know, my child, whether thou lovest me; thou dost not obey me.

Mi ga-ondji-bata-diiān, Debenimīān, weweni ga-sāgiissinowāneu. Lord, I have behaved sinfully, because, I think, I have not loved thee enough.

Kishpin kinigiigog kikeimīnogwabānen ga-dodaman, ki da-gi-bashanĵeogog ganabatch. If thy parents had known what thou hast done, they would perhaps had whipped thee.

Gagansomissirāngibanen, kawin ganabatch wika nin da-gi-ana-miāssimin. Had you not exhorted us, we would perhaps never have become Christians.

Niogisiss nin gad-inend; mi dash api ganabatch ge-wābamīwegwen minawa. I will be absent four months; and then (I think) you will see me again.

Waiabamīgwenag nongom ta-dibādĵimowag endodamān. Those who perhaps see me now, will tell what I am doing.

Kin wika nēāndawissiwāmbānen, nongom weweni ki wi-kikinōamon ge-dodaman. Thou who perhaps never heardst me, (preaching,) I will now instruct thee exactly what thou shalt do.

Kawin nin wi-kikenimāssiwīwanig ga-dajimīwangidenag. We don't want to know those that have spoken ill of us.

Kin ga-wābamīwāmbānen megwa kwīwisensirīiān, keibi na ki mikwenim? Thou who hadst seen me (as they say) when I was a boy, dost thou yet remember me?

Aw inini wika ga-ganonissinogobanen, ki bi-anamikag. This man, who perhaps never had spoken to thee, comes to salute thee.

*Anishinâbédog, awegwenag wika ge-minaïssinowegwenag ishko-
tewâbo, ta-mino-dodamog.* Ye Indians, those who shall never give you ardent liquor to drink, shall do well.

Remark. In regard to the *second* third person in the "Two Cases," we have to observe that in the I. Case it does not alter the verb. We say: *Aw oshkinawe ki wâbamig*, that young man sees thee; and likewise: *Aw oshkinauce ossan ki wâbamig*, that young man's father sees thee. But in the II. Case there is some difference, F. i.

Kishpin aw oshkinauce ossan wâbaminid, ta-bi-ijâwan om. If that young man's father sees me, he will come here.

Aw ikce o gi-inan odânissan tchi ijimid ga-nondaminid. That woman told her little daughter to tell me what she heard.

Kawin win nin nondagossi, ogwissan iniw urandaminidjin. He does not hear me, it is his son that hears me.

Etc., etc.

Kishpin ossan wâbamissinig, kawin ta-bi-ijâssiwan. If his father sees me not, he will not come.

O gi-inan odânissan tchi ijissinig ga-nondaminid. She told her little daughter, not to tell me what she heard.

Anawi win nin ganonig iko; ogwissan dash iniw wika genojissinigon. He uses to speak to me; but it is his son that never speaks to me.

Before we close the IV. Conjugation, let us consider, in short Examples, the verb *Nin wâbama*, in regard to the *second* third person.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nin wâbamimân ossan, * I see his father,
ki wâbamimân “ thou seest his father,
o wâbandamawân ossiniwan, he sees his father,
nin wâbamimânan, ossan, we see his father,
ki wâbamimâwan, “ you see his father,
o wâbandamawawan’ ossiniwan, they see . . .

NEGATIVE FORM.

Kawin nin wâbamimâssin ossan, I don’t see his father,
“ *ki wâbamimâssin*, “ thou dost not see his father,
“ *o wâbandamawassin ossiniwan*, he does not see his f.
nin wâbamimâssinan, ossan. we don’t see . . .
“ *ki wâbamimâssiwan* “ you don’t see . . .
“ *o wâbandamawassiwawan ossiniwan*, they don’t see his
father.

IMPERFECT TENSE.

Nin wâbamimabanin ogin, I saw his mother,
ki wâbamimabanin “ thou sawest his mother,
o wâbandamawabanin, oginican, he saw his mother,
nin wâbamimanabanin ogin, we saw his mother,
ki wâbamimawabanin “ , you saw his mother,
o wâbandamawawabanin oginiwan, they saw his
mother,

Kawin nin wâbamimassibanin ogin, I did not see his mother,
“ *ki wâbamimassibanin* “ , thou didst not see his mother,
“ *o wâbandamawassibanin oginiwan*, he did not see his
mother,
“ *nin wâbamimassinabanin ogin*, we did not see his mother,
“ *ki wâbamimassiwabanin* “ , you did not see his mother,
“ *o wâbandamawassiwabanin oginiwan*, they did not see
his mother.

* *Nin debwetawa K’je Manito*, “*n debwetawiman gate Ogwissan*. I believe in God, and I believe in his Son.

After these two tenses you can form all the remaining tenses of the *indicative*, and all the tenses of the *conditional* mood.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

- Kishpin wâbamimag ogwissan*, if I see his son,
“ *wâbam* “ if thou seest his son,
“ *wâbandamawad ogwissiniwan*, if he sees his son,
“ *wâbamimangid ogwissan*, } if we see his son,
“ *wâbamimang* “ }
“ *wâbamimeg*, “ if you see his son,
“ *wâbandamawawad ogwissiniwan*, if they see his son.
Kishpin wâbamimassiwag, ogwissan, if I don't see his son,
“ *wâbamimassiwad* “ if thou dost not see
his son,
“ *wâbandamawassig ogwissiniwan*, if he does not see
his son,
“ *wâbamimassiwangid ogwissan*, } if we don't see
“ *wâbamimassiwang* “ } his son,
“ *wâbamimassiweg* “ if you don't see his
son,
“ *wâbandamawassigwa ogwissiniwan*, if they don't
see his son.

PLUPERFECT TENSE.

- Wâbamimagiban ossaieian*, had I seen his brother,
wâbamimadiban “ hadst thou s. h. b.
wâbandamawapan ossaieiniwan, had he seen his br.
wâbamimangidiban ossaieian, } had we seen
wâbamimgoban “ } his brother,
wâbamimegoban “ had you seen his br.
wâbandamawawapan ossaieiniwan, had they seen
his brother,
Wâbamimâssiwagiban ossaieian, had I not seen.....
wâbamimassiwadiban “ hadst thou not seen
his brother,

wâbandamawassigoban ossaieiniwan, had he not
seen his brother,
wâbamimassiwangidiban ossaieian, } had we not
wâbamimassiwangobau, “ } seen his br.
wâbamimassiwegoban “ had you not seen
his brother,
wâbandamawassigwaban ossaieiniwan ? had they
not seen his brother ?

After these two tenses all the others are formed in the *subjunctive* mood.

Remark 1. You see in these Examples, that the syllable *im* is inserted between the *body* of the verb and the *terminations* ; and this syllable indicates the report to a *second* third person in the sentence.

Remark 2. The number makes no difference in these expressions. *Nin wâbamiman oquissan*, means, I see his son, or, his sons. *O wâbandamawan odanan*, means, he sees his daughter, or, his daughters.

V. CONJUGATION.

Besides the transitive or active verbs *animate*, belonging to the preceding Conjugation, which all terminate in *a*, there is another kind of these verbs, ending in *nan*, at the first person sing. indicative ; and likewise so at the third person. And these verbs belong to this V. Conjugation.

Here are some verbs of this Conjugation.

1. pers.

Nind ijânan, I go to him, or, I visit him,
Nind atâwenan, I sell him,
Nind atâwangenan, I borrow him,
Nin mōdinan, I steal him,
Nind apénimonan, I trust in him,
Nin manitokenan, I adore him, (*an idol*),
Nind anokinan, I order it to be made,
Nin bōdawenan, I burn it up for fuel,

3. pers.

od ijânan,
od atâwenan,
od atâwangenan,
o gimodinan,
od apenimonan,
o manitokenan,
od anokinan,
o bodawenan,

Nind ashangenan, I give it for food, or as
food, *od ashangenan*,
Nin migiwenan, I give it away as a present, *o migiwenan*.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

<i>Nind apenimonan</i> , I trust in him,	<i>Kawin</i> ssinan,
<i>kid apenimouan</i> ,	“ ssinar,
<i>od apenimonan</i> ,	“ ssinan,
<i>nind apenimomin</i> ,	“ ssimin,
<i>kid apenimonawa</i> ,	“ ssinawa,
<i>od apenimonawan</i> ,	“ ssinawan.

Plural.

<i>Nind apenimonag</i> , I trust in them.	<i>Kawin</i> ssinag,
<i>kid apenimonag</i> ,	“ ssinag,
<i>od apenimonan</i> ,	“ ssinan,
<i>nind apenimomin</i> ,	“ ssimin,
<i>kid apenimonawag</i> ,	“ ssinawag,
<i>od apenimonawan</i> ,	“ ssinawan.

IMPERFECT TENSE.

Singular.

<i>Nind apenimonaban</i> , I trusted in him,	<i>Kawin</i> ssinaban,
<i>kid apenimonaban</i> ,	“ ssinaban,
<i>od apenimonabanin</i> ,	“ ssinabanin,
<i>nind apenimominaban</i> ,	“ ssinabanin,
<i>kid apenimomwaban</i> ,	“ ssimwaban,
<i>od apenimonawabanin</i> ,	“ ssinawabanin.

Plural.

<i>Nind apenimonabanig</i> , I trusted in them,	<i>Kawin</i> ssinabanig,
<i>kid apenimonabanig</i> ,	“ ssinabanig,
<i>od apenimonabanin</i> ,	“ ssinabannin,
<i>nind apenimominabanig</i> ,	“ ssiminabanig,
<i>kid apenimomwabanig</i> ,	“ ssimwabanig,
<i>od apenimonawabanin</i> ,	“ ssinawabanin.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Apéni moiân</i> , because I trust in him, (them,)	<i>ssiwân</i> ,
<i>apenimoian</i> ,	<i>ssiwân</i> ,
<i>apenimod</i> ,	<i>ssig</i> ,
<i>apenimoiâng</i> ,	} because we
<i>apenimoiâng</i> ,	
<i>apenimoiég</i> ,	<i>ssiwâng</i> ,
<i>apenimowad</i> ,	<i>ssiwég</i> ,
	<i>ssigwa</i> .

PLUPERFECT TENSE.

Singular and Plural.

<i>Apenimoiâmban</i> , had I tr. in him, (them,)	<i>ssiwâmban</i> ,
<i>apinimoiamban</i> ,	<i>ssiwâmban</i> ,
<i>apenimopan</i> ,	<i>ssigoban</i> ,
<i>apenimoiângiban</i> ,	} had we
<i>apenimoiângoban</i> ,	
<i>apenimoiégoban</i> ,	<i>ssiwangiban</i>
<i>apenimowapan</i> ,	<i>ssiwangoban</i> ,
	<i>ssiwégoban</i> ,
	<i>ssigwaban</i> ,

IMPERATIVE MOOD.

Singular and Plural.

<i>Apenimou</i> ,	} trust (thou) in	<i>Kego</i> ken,
<i>apenimokau</i> ,		
<i>a gad-apinemonan</i> , let him tr. in h. (them,)		“ <i>ssinan</i> ,
<i>apenimoda</i> , let us trust in him,		“ <i>ssida</i> ,
<i>apenimodanig</i> , let us trust in them,		“ <i>ssidanig</i> ,
<i>apenimoiog</i> , trust (you) in him, (them)		“ <i>kegon</i> ,
<i>a gad-apenimowan</i> , let them trust in him,		“ <i>ssinawan</i> .
(them,)		

PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

<i>Nin epënimoiân</i> , I who trust in him,	.
(them,)	ssiwân,
<i>kin epënimoiân</i> , thou who trustest,	ssiwân,
<i>wîn epënimod</i> , he who trusts,	ssig.

Remark. The verbs of the V. Conjugation cannot be given in the *Two Cases* by themselves, but only by the help of the following substantives with possessive pronouns, viz : *niiaw*, my body ; *kiiaw*, thy body ; *wiiaw*, his (her) body ; *niiacinânin*, our bodies ; *kiiawinanin*, our bodies ; *kiiawiran*, your bodies ; *wiiawiran*, their bodies ; which are employed to express the personal pronouns, I, me ; he, she, it, him, her ; we, us ; you, ye ; they, them. In the "Examples on the V. Conjugation," and "on the V. Dubitative Conjugation," you will find several which contain the above words, by which, as you will see, the "Two Cases" are expressed, (I . . . thee ; thou . . . me.) These expressions are so natural to the Otchipwe language, that they are correctly applied even to the Lord God, who has no body ; because they stand for the personal pronouns, and are not used with the intention to signify a material body.

Here follow some Examples illustrating the use of the above surrogates of personal pronouns.

Mi aw inini bemitod niiaw ; (mi aw inini bemid, nin widigemagan.) This is the man that takes care of me, (my husband.)

Nin jâwendan niiaw ; (nin jawenindis.) I have pity on myself.

Kishpin matchi ijicebisiîân, nin kikendan jingendamân niiaw ; (jingenindisoîân.) If I behave bad, I know that I hate myself.

O gi-niton wiiaw ga-apitch-kashkendang ; gi-nissidiso.) He was so sad, that he killed himself.

Jesus o gi-kitimâgiton wiiaw, kinawind ondji ; (gi-kitimâgiidiso.) Jesus made himself poor for our sake.

Aw oshkinawe o mino dodan wiiaw mino ijwebisid; (*mino do-daso*.) This young man does good to himself in behaving well. *Nin wi-mino-ganawendamin niawinânin tchi-bata-ijwebisissiwâng*; (*nin wi-mino-ganawenindisomin*.) We will take well care of ourselves, that we may not sin; (the person spoken to, not included.)

Ki banadjitomin küawinânin, kishpin babamendansiwang anamiewin; (*ki banadjiidisomin*.) We ruin (injure) ourselves, if we don't care for religion; (the person spoken to, included.)

Enamiatieg, weweni ganawendamog kiiawian, tchi matchi ijwebisissiweg; (*weweni ganawenindisoig*.) Christians, take well care of yourselves, in order not to behave bad.

Enamiassiweg, jawendamog kiiawian; (*jawenindisog*;) *kajige kitagitowining kid apagitonawan kiiawian, kishpin jingendameg anamiewin*; (*kid apaidisom*.) Pagans, have mercy on yourselves; you are precipitating yourselves into eternal misery, if you hate religion.

Osam nibiwa wassinidjig od akositonawan wiiawian; (*akosiidisowag*.) Those that eat too much, make themselves sick.

Nind inag abinogjiag tchi binitowad wiiawian, tchi bwa bi-ijawad kikinoamading, tchi binüdisowad. I tell the children to clean themselves before they come to school.

EXAMPLES ON THE V. CONJUGATION.

Debenjiged nind apenimomin, kawin bekânisid awia nind apenimossimin. We trust in the Lord, we don't trust in any other.

Anishinâbeg na kid ijanag? Kawin nongom nind ijassinag; *Wemitigoji aiakôsid nind ijânan*. Dost thou go to see the Indians? No, I don't go to see them to-day; I go to a sick Frenchman.

Aw kwewisens naningim o bi-gimodinan mishimanan. That boy comes often here to steal apples.

Waeshkat naningim nind ijânâbanig anishinâbeg, anamiewin gi-kikinoamawagwa. In the beginning I went often to the Indians; I taught them to say prayers.

Kabé-bibon kawin kid ijassimwâbanig kid inawemaganiwag kitchi odenang. All winter you did not go to see your relations in the city.

Juda o gi-atâwenan Jesusan, nissimidana dasswâbik jonian gimissawenimad. Judah has sold Jesus, because he has coveted the thirty pieces of silver.

Anishinâbeg enamiâssigog o gi-gimodinawan abinodjïan ode-nang. Some pagan Indians have stolen a child in the village. *Ki gi-bôdawenag na nabagissagonsag oma ga-abidjig? Kawin nin gi-bodawessinag.* Hast thou burnt up the little boards that were here? No, I have not burnt them up.

Ki mimwendâm na, kîa inawemaganîway ijaieg nongom? Are you glad to go on a visit to your relations to-day?

Kishpin wi-atâwessîwan pakwejigan, mi go gaic nin tchi wi-atawessîwân. If thou dost not want to sell any flour, then I don't want to sell any.

Ki gi-jawenimay igiw enamiadjig, Debendjigeian, kin eta gi-apenimowad kîiaw. Thou hast had mercy on these Christians, O Lord, because they have trusted in Thee alone.

Kawin ki gi-mino-dodansi gi-ijâssiwan mekatewikwanaie, Pak gi-odjitchisseg. Thou hast not done right that thou hast not gone to the Missionary at Easter, (in the Easter-time.)

Atawangessîwâmban jêba pakwejigan, kawin nongom ki da-amoussi; kawin awîia pakwejigan kid aiawassîwanan. If I had not borrowed this morning some flour, thou wouldst not eat bread now; we have no flour.

Debendjiged ki Kije-Manitom eta enigokodecian apenimon, kego dash gwetch awîia bemâdisid apenimoken. Trust in the Lord thy God only from all thy heart, but don't trust much in anybody living on earth.

Ijâkan aw aiakosid inini, jawenim, geget kitchi kotagito. Go to that sick man, be charitable to him, he suffers much indeed.

O gad-atawenan od opwâganan, kego dash o moshweman o gad-atâwessinan; nînd ina aw anishinâbe. I say to that Indian thus: Let him sell his pipe, but let him not sell his handkerchief.

Ijâdânig anishinâbeg awi-gagikimangwa; kego dash atawe winini nongom ijassida. Let us go to the Indians to preach to them, (to exhort them,) but let us not go to-day to the trader.

Enishinâberwiieg, kego gimodikegon opiwig kitiganing; ki gad-animisim. Ye, Indians, don't steal potatoes in the field; you will be punished for it.

Ogad-oshangenawan kokoshan, pakwejiganan gaie. Let them give pork and flour, (for food, not for sale, etc.)

Kawin wika nin ga-wanenimassig epenimodjig niiauc, kaqiwig nin ga-widokâwag; ikkito Debeniminang. I will never forget those who trust in me, I will always assist them, saith the Lord.

Epénimod anishinâben, navingim waiejima, Kijemaniton dash apénimod, ka wiku waiejimassi. He that trusts in man, is often deceived; but he that trusts in God, is never deceived.

Apitchi matchi dodum aw masinitchiganau menitoked. Enami-assigog mi igiw menitokeljig masinitchiganau. He that adores an image, (idol,) does exceedingly wrong. Pagans (heathen) are those who adore images, (idols.)

V. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nind apenimonadog, I trust perhaps in

	him,	<i>Kawin</i> ssinadog,
<i>kid apenimonadog;</i>		“ ssinadog,
<i>od apenimonadogenan,</i>		“ ssinadogenan,
<i>nind apenemominadog,</i>		“ ssiminadog,
<i>kid apenimomwadog,</i>		“ ssimwadog,
<i>od apenimonawadogenan,</i>		“ ssinawadogenan.

Plural.

Nind apenimonadogenag, I trust perhaps in them,

		<i>Kawin</i> ssinadogenag,
<i>kid apenimonadogenag,</i>		“ ssinadogenag,
<i>od apenimonadogenan,</i>		“ ssinadogenan,
<i>nind apenimominadogenag,</i>		“ ssiminadogenag,
<i>kid apenimomwadogenag,</i>		“ ssimwadogenag,
<i>od apenimonawadogenan,</i>		“ ssinawadogenan.

The *perfect* tense is formed by prefixing *gi-* to the verb, as :
Nin gi-apenimomadog . . .

PLUPERFECT TENSE.

Singular and Plural.

<i>Gonima gi-apenimowâmban</i> , I had perhaps trusted in him, (them,)	<i>Kawin ssiwâmban</i> ,
“ <i>gi-apenimôwamban</i> ,	“ <i>ssiwamban</i> ,
“ <i>gi-apenimogoban</i> ,	“ <i>ssigoban</i> ,
“ <i>gi-apenimomowângiban</i> , } we	“ <i>ssiwângiban</i> ,
“ <i>gi-apenimôwangoban</i> , } . . .	“ <i>ssiwangoban</i> ,
“ <i>gi-apenimowegoban</i> ,	“ <i>ssiwegoban</i> ,
“ <i>gi-apenimogwaban</i> ,	“ <i>ssigwaban</i> .

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Epenimowânen</i> , that I perhaps trust in him, (them,)	<i>ssiwânen</i> ,
<i>epênimowanen</i> ,	<i>ssiwänen</i> ,
<i>epenimogwen</i> ,	<i>ssigwen</i> ,
<i>epenimowângen</i> , } we	<i>ssiwângen</i> ,
<i>epenimowangen</i> , } . . .	<i>ssiwangen</i> ,
<i>epenimowegwen</i> ,	<i>ssiwegwen</i> ,
<i>epenimowagwen</i> ,	<i>ssiwagwen</i> ,

PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

<i>Nin epenimowânen</i> , I who perhaps trust in him, (them,)	
<i>kin epenimowanen</i> , thou who perhaps tr. . . .	
<i>win epenimogwen</i> , he who perhaps tr. . . .	
<i>ninawind epenimowângen</i> , } we who perhaps trust in him,	
<i>kinawind epenimowangen</i> , } (them,)	

kinawa epenimowegwen, you who perhaps tr. . .
winawa epenimagwenag, they who perhaps tr. . . .
Nin epenimossiwâwen, I who perhaps do not tr. . . .
kin epenimossiwânen, thou who . . .
win epenimossigwen,
ninawind epenimossiwângen, } we who perhaps do not . . .
kinawind epenimossiwângen, }
kinawa epenimossiwegwen,
winawa epenimossigwenag,

IMPERFECT TENSE.

Singular and Plural.

Nin epenimowâmbânen, I who perhaps trusted in him,
(them,)
kin epenimowambânen, thou who . . .
win epenimogobânen,
ninawind epenimowângibânen, } we . . .
kinawind epenimowangobânen, }
kinawa epenimowegobânen,
winawa epenimogobânenag.

EXAMPLES ON THE V. DUBITATIVE CONJUGATION.

Kawin Kije-Maniton od apenimossinadogenan, mi apitchiwendjisegisid. He does probably not put his trust in God; that is the reason he fears so much.

Kawin abissicug; anishinâben od ijanawadogenan. They are not at home; they probably are visiting the Indians, (on a visit to the Indians.)

Kid apenimowadog nîiaw, inîniwidog, mi ganabatch wendjinasikawiîeg nongom. Men, I suppose you place your confidence in me; that is perhaps the reason you come to me to-day.

Kid inawemaganag ki gi-ijânadogenagpitchinâgo; kawin sa kabegijîg ki gi-wâbamissinon. Thou hast probably been to see thy relations yesterday; so I did not see thee all day.

Aw oshkinawe osâm o gi-apenimonadogenan, kukina'gego anisha tchi ondinamagod kawin dash gi-anokissi. That young fellow relied perhaps too much on him, that he would let him have all things for nothing; and so he did not work.

Endogwen aw inini epenimogwen niaw; kawin gwaiak nin kike-nimigossi. I doubt whether that man has any confidence in me; he does not know me well.

Namâwîj êjitchigegwen, ejagwen ossau, goui . . . guic ejassigwen. I don't know what he is doing, and whether he goes to his father, or not.

Kinawa ketchi-apenimowegwen niaw, wegomen ge-iji-gashkito-wâmbânen tchi dodonagog? You who have perhaps much confidence in me, what would I be able to do for you?

Kin niâpîtê-â-apenimowamen aw inini, ki ga-kitchiwaijîmigo ningotîng. Thou who trustest so much in that man, (as I heard,) thou shalt be once much deceived.

Kinawa ejâwegwen mojav niâkosidjig, ki ga-jawewimigowcu Jesus dibakonige-gijîgak, kishpin wiu wendji-dodameg. You who visit frequently the sick, (as I understood,) Jesus will be merciful to you on the day of judgment, if you do it for his sake.

VI. CONJUGATION.

To this Conjugation belong all the verbs *transitive* or *active*, **INANIMATE**. The object, upon which acts the subject of these verbs, is always comprised in the verb; as: *Nin wâbundân*, does not mean only, I see; but, I see it, (some *inanimate* object. See page 14.)

All the verbs of this Conjugation end in *n*, (*ân, en, in, ou*,) at the first person sing. present, indicative; and likewise so at the characteristical *third* person.

Here are a few verbs belonging to this Conjugation.

1. pers.

Nin debwetân, I believe it,
Nin kikêudân, I know it,
Nin minikwên, I drink it,

3. pers.

o debwetân,
o kikêudân,
o minikwên,

Nind apâudjigen, I eat it with some other
thing,

Nin midjin, I eat it, (some *in. obj.*)

Nind agwin, I put it on, (clothing.)

Nin bidon, I bring it,

Nin biton, I wait for it,

od apaudjigen,

o midjin,

od agwin,

o bidon,

o biton.

Note. In the paradigm, this final *u* is placed among the *terminations*, because it does not always remain with the verb.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Nin wâbandân, I see it,

ki wâbandân

o wâbandân,

wâbandâm, they see it, (on le voit,
one sees it,

nin wâbandâmin,

ki wâbandânawa,

o wâbandânawa,

Kawin nsin,

“ nsin,

“ nsin,

“ nsim,

“ nsimin,

“ nsinawa,

“ nsinawa.

Plural.

Nin wâbandânan, I see them, (*in. obj.*)

ki wâbandânan,

o wâbandânan,

nin wâbandâmin,

ki wâbandânawan,

o wâbandânawan,

Kawin nsinan,

“ nsinan,

“ nsinan,

“ nsimin,

“ nsinawan,

“ nsinawan.

IMPERFECT TENSE.

Singular.

Nin wâbandânaban, I saw it,

ki wâbandânaban,

o wâbandânaban,

nin wâbandâminaban,

ki wâbandânawaban,

o wâbandânawaban,

Kawin nsinaban,

“ nsinaban,

“ nsinaban,

“ nsiminaban,

“ nsinawaban,

“ nsinawaban.

Plural.

Nin wābandānabanin, I saw them, (*in*
objects,)

ki wābandānabanin,
o wābandānabanin,
nin wābandāminabanin
ki wābandānawabanin,
o wābandānawabanin,

Kawin nsinabanin,
“ nsinabanin,
“ nsinabanin,
“ nsiminabanin,
“ nsinawabanin,
“ nsinawabanin.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

Wābandāmân, because I see it, (them,)
wābandāman,
wābandāng,
wābandāmi , (qu'on le (les) voie,)
wābandāmáng, * } because we see it,
wābandāmang, } (them,)
wābandāmæg,
wābandāmowad,

nsiwân,
nsiwan,
nsig,
nsing,
nsiwáng,
nsiwang,
nisiweg,
nsigwa.

PLUPERFECT TENSE.

Singular and Plural.

Wābandāmûmban, † had I seen it, (th.)
wābandāmâmban,
wābandāngiban,
wābandāmingiban, (si on l'eût vu,)
wābandāmāngiban, } had we . . .
wābandāmangoban, }
wābandāmeʔoban,
wābandāmowapan,

nsiwâmban,
nsiwamban,
nsigoban,
nsingiban,
nsiwongiban,
nsiwangoban,
nisiwegoban,
nsigwaban.

* See Remark 3, p. 42.

† See Remark 3, p. 110.

IMPERATIVE MOOD.

<i>Wâbandan</i>	} see it, (them,)	<i>Kego ngen,</i>
<i>wâbandâmokan,</i>		
<i>o ga-wâbandân,</i>	let him see it,	“ <i>nsin,</i>
<i>o ga-wâbandânan,</i>	let him see them,	“ <i>nsinan,</i>
<i>wâbandânda,</i>	let us see it, (them,)	“ <i>nsida,</i>
<i>wâbandanog,</i>	see it, (them,)	“ <i>ngegon,</i>
<i>o ga-wâbandânawa,</i>	let them see it,	“ <i>nsinawa,</i>
<i>o ga-wâbandânawan,</i>	let them see them,	“ <i>nsinawan.</i>

PARTICIPLES.

PRESENT TENSE.

<i>Nin waiâbandamâr,</i>	I who see it, (them,)
<i>kin waiâbandaman,</i>	thou who seest it, (them,)
<i>wîn waiabandang,</i>	he who sees it, (them,)
<i>waiabandaming,</i>	(ce que l'on voit,)
<i>ninawind waiabandamâng,</i>	} we who see it, (them,)
<i>kinawind waiabandamang,</i>	
<i>kinawa waiabandameg,</i>	you who see it, (them,)
<i>winawa waiabandangig,</i>	they who see it, (them,)

Nin waiabandansiwân, I who do not see it, (them,)

kin waiabandansiwân, thou who dost not . . .

Remark 1. The verb, *nind aiân*, I have it, makes an exception from the above paradigm in the *third* persons of the subjunctive mood and the participles ; as follows :

AFFIRMATIVE FORM.

NEGATIVE FORM.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Aiâd,</i>	because he has it, (them,)	<i>ssig,</i>
<i>aiâng,</i>	because one has it,	<i>ssing,</i>
<i>aiâwad,</i>	because they have it,	<i>ssigwa.</i>

PLUPERFECT TENSE.

Singular and Plural.

<i>Aiâpan</i> , had he had it, (them,)	ssinoban,
<i>aiâwapan</i> , had they, . . .	ssigwaban,

PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

<i>Eiâd</i> , who has it, (them,)	ssig,
<i>eiâdjig</i> , who have it, (them,)	ssigog.

IMPERFECT TENSE.

Singular and Plural.

<i>Eiâpan</i> , who had it, (them,)	ssigoban,
<i>eiapanig</i> , who had it, (them,)	ssigobanig.

Remark 2. All the verbs of this Conjugation, ending in *ân*, are exactly conjugated after the preceding paradigm, *Nin wâbandân*. But the verbs ending in *en*, *in*, and *on*, undergo a little difference in some moods and tenses. We shall point out here this difference. The moods and tenses which are not mentioned in the following paradigm, are conformable to the above paradigm, *Nin wâbandân*.

We take the verb, *Nin sâgiton*, I like it, for an example; but the verbs in *en*, and *in*, are conjugated exactly like those in *on*.

In the AFFIRMATIVE form the whole *indicative mood* of *Nin sâgiton*, is exactly conjugated as in *Nin wâbandân*.

But in the NEGATIVE form you have to remember, that in the terminations of this form, the letters *ns* in the preceding paradigm, are always changed into *ss*, for the verbs in *en*, *in* and *on*. So, for instance, you say: *Kawin nin wâbandansin*; change this *ns* in *ss*, for the verb, *Nin sâgiton*, and you will have: *Kawin nin sâgitossin*. And so on, always changing *ns* into *ss*. This is the only difference between *Nin wâbandân* and *Nin sâgi-*

ton, etc., for the whole *indicative* mood. But in the *subjunctive* mood there is some more discrepance, as you see here below.

AFFIRMATIVE FORM.

NEGATIVE FORM.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

<i>Sâgitoân</i> , because I like it, (them,) <i>in</i> objects,	<i>ssiwân</i> ,
<i>sâgitoian</i> ,	<i>ssiwân</i> ,
<i>sâgitod</i> ,	<i>ssig</i> ,
<i>Sâgitong</i> , (qu'on l'aime,)	<i>ssing</i> ,
<i>sâgitoiâng</i> ,	<i>ssiwâng</i> ,
<i>sâgitoang</i> ,	<i>ssiwang</i> ,
<i>sâgitoieg</i> ,	<i>ssiweg</i> ,
<i>sâgitowud</i> ,	<i>ssigwa</i>

PLUPERFECT TENSE.

Singular and Plural.

<i>Sâgitoiâmban</i> , had I like it, (them,)	<i>ssiwâmban</i> ,
<i>sâgitoiamban</i> ,	<i>ssiwamban</i> ,
<i>sâgitopan</i> ,	<i>ssigoban</i> ,
<i>sâgitongiban</i> , (si on l'eût aimé,)	<i>ssingiban</i> ,
<i>sâgitoiângiban</i> ,	<i>ssiwângiban</i> ,
<i>sâgitoiângoban</i> ,	<i>ssiwangoban</i> ,
<i>sâgitoiegoban</i> ,	<i>ssiwegoban</i> ,
<i>sâgitowanpan</i> ,	<i>ssigwabân</i> .

IMPERATIVE MOOD.

<i>Sâgiton</i> ,	} like it, (them.)	<i>Kego ken</i> ,
<i>sâgitokan</i> ,		
<i>o ga-sâgiton</i> , let him like it,		" <i>ssin</i> ,
<i>o ga-sâgitouan</i> , let him like them,		" <i>ssinan</i> ,
<i>sâgitoda</i> , let us like it, (them.)		" <i>ssida</i> ,
<i>sâgitoiog</i> ,	} like it, (them.)	" <i>kegon</i> ,
<i>sâgitog</i> ,		
<i>o ga-sâgitonawa</i> , let them like it,		" <i>ssinawa</i> ,
<i>o ga-sâgitonawan</i> , let them like them,		" <i>ssinawan</i> .

PARTICIPLES.

PRESENT TENSE.

Singular and Plural.

- Nin saiagitoiân*, I who like it, (them,
kin saiagitoian, thou who likest it, (them,)
win saiagitod, he who likes it, (them,)
saiagitong, what one likes,
ninawind saiagitoiâng, } we who like it, (them,
kinawind saiagitoiang, }
kinawa saiagitoieg, you who like it, (them,)
winawa saiagitodjig, they who like it, (them,)
Nin saiagitossiwan, I who don't like it, (them,)
kin saiagitossiwan, thou who dost not like . . .
win saiagitossig, he who does not like it, (them,)
ninawind saiagitossiwâng, } we who don't . . .
kinawind saiagitossiwang, }
kinawa saiagitossiweg, you who don't like,
winawa saiagitossigog, they who . . .

IMPERFECT TENSE.

Singular and Plural.

- Nin saiagitoiâmban*, I who liked it, (them,
kin saiagitoiamban, thou who likedst it, (them,)
win saiagitopan, he who . . .
saiagitongiban, (ce qu'on aimait),
ninawind saiagitoiângiban, } we who liked . . .
kinawind saiagitoiangoban, }
kinawa saiagitoiegoban, you who liked . . .
winawa saiagitopanig, they who . . .
Nin saiagitossiwâmban, I who did not like it, (them,)
kin saiagitossiwamban, thou who didst not like . . .
win saiagitossigoban, he who did not . . .
saiagitossingiban, what one did not like,

ninawind saiagitossiwiŋgiban, } we who did not . . .
kinawind saiagitossiwiŋgoban, }

kinawa saiagitossiwegoban, you who did . . .

winawa saiagitossigobanig, they who . . .

Form after these two tenses all the others of these participles.

Exactly as the verb, *Nin sâgiton*, are conjugated the verbs which we call *personifying*. (See page 81.) They all end in *on*. These verbs *personify inanimate* things, that is to say, they represent them as doing actions, which only persons or other living beings can do. F. i.

Kid ikkitowin nin nibwâkâigon. Thy word makes me wise.

Anamiewin nin ginamagon matchi dodamowin. Religion forbids me bad actions.

Kitchi akosiwin ki gi-odissigomin. A great sickness has come to us, (has visited us.)

Nitam batâdowin kakina anishinâbeg o gi-inigaigonawa. The first sin has injured all men, (all mankind.)

Here are some moods and tenses of these verbs, only exempli gratia.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

<i>Nind odissigon,</i>	it comes to me,	<i>Kawin ssin,</i>
<i>kid odissigon,</i>	“ “ “ thee,	“ ssin,
<i>od odissigon,</i>	“ “ “ him,	“ ssin,
<i>nind odissigomin,</i>	“ “ “ us,	“ ssimin,
<i>kid odissigonawn,</i>	“ “ “ you,	“ ssinawa,
<i>od odissigonawa,</i>	“ “ “ them,	“ ssinawa.

Plural.

<i>Nind odissigonan,</i>	they come to me,	<i>Kawin ssinan,</i>
	(in. obj.)	
<i>kid odissigonan,</i>	they come to thee,	“ ssinan,
<i>od odissigonan,</i>	“ “ “ him,	“ ssinan,

nind odissigomin, they come to us, *Kawin* ssimin,
kid odissigonawan, “ “ “ you, “ ssinawan
od odissigonawan, “ “ “ them, “ ssinawan.

IMPERFECT TENSE.

Singular.

Nind odissigonaban, it came to me, *Kawin* ssinaban,
kid odissigonaban, “ “ “ thee, “ ssinaban,
od odissigonaban : “ “ “ him, “ ssinaban,
nind odissigominaban, etc. . . “ ssiminaban,
kid odissigonawaban, “ ssinawaban,
od odissigonawaban, “ ssinawaban.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Singular and Plural.

Odissigoian, if it comes (they come) to me, esiwàn,
odissigoian, if it “ “ to thee, ssiwan,
odissigod, if it “ “ to him, ssig,
odissigoiang, } if it “ “ to us, ssiwàng,
odissigoiang, } ssiwang.
odissigoieg, if it “ “ to you, ssiweg,
odissigowad, if it “ “ to them, ssigwa.

Etc. . . Etc. . .

PARTICIPLES.

PRESENT TENSE.

Nin wedissigoian, I to whom it comes, (they come),
kin wedissigoian, thou to whom . . .
win wedissigod, he to whom . . .
ninawind wedissigoiang, } we to whom . . .
kinawind wedissigoiang, }
kinama wedissigoieg, you . . .
winawa wedissigodjig, they . . .

PRESENT TENSE.

Nin wedissigossiwan, I to whom it does (they do) not come,
kin wedissigossiwan, thou . . .
win wedissigossig, he . . .
ninawind wedissigossiwan, }
kinawind wedissigossiwan, } we . . .
kinawa wedissigossiweg, you . . .
winawa wedissigossigog, they . . .
Etc . . , etc . . .

Examples.

1 pers. pass voice, personifying verbs.
Nin wâbamigo, I am seen, *nin wâbamigon*, it sees me.
Nin nissigo, I am killed, *nin nissigon*, it kills me.
Nin ganônigo, I am spoken to, *nin ganônigon*, it speaks to me.
Nin nishkimigo, I am made angry, *nin nishkimigon*, it makes
me angry.
Nin sâgiigo, I am loved, *nin sâgiigon*, it loves me.
Nin nôpinanigo, I am followed, *nin nôpinanigon*, it follows me.
Nind âuwenimigo, I am reproached, *nind âuwenimigon*, it re-
proaches me.
Nin jingénimigo, I am hated, *nin jingénimigon*, it hates me.
Nin kikenimigo, I am known, *nin kikenimigon*, it knows me.
Etc . . . etc . . .

VI. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

<i>Nin wâbandanadog</i> , I see it perhaps,	<i>Kawin</i> nsinadog,
<i>ki wâbandanadog</i> ,	“ nsinadog,
<i>o wâbandanadog</i> ,	“ nsinadog,
<i>nin wâbandaminadog</i> ,	“ nsiminadog,
<i>ki wâbandanawadog</i> ,	“ nsinawadog,
<i>o wâbandanawadog</i> ,	“ nsinawadog.

Plural.

<i>Nin wābandanadogenan,</i>	I see them perhaps,	
	(in. objects,)	<i>Kawin</i> nsinadogenan,
<i>ki wābandanadogenan,</i>		“ nsinadogenan,
<i>o wābandanadogenan,</i>		“ nsinadogenan,
<i>nin wābandaminadogenan,</i>		“ nsiminadogenan,
<i>ki wābandanawadogenan,</i>		“ nsinawadogenan,
<i>o wābandanawadogenan,</i>		“ nsinawadogenan.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Waiabandamowānen,</i>	* whether I see it,	
	(them,)	nsiwānen,
<i>waiabandamowanen,</i>		nsiwanen,
<i>waiabandamogwen,</i>		nsigwen,
<i>waiabandamowāngen,</i>	} whether we . . .	nsiwāngen,
<i>waiabandamowangen,</i>		nsiwangen,
<i>waiabandamowegwen,</i>		nsiwegwen,
<i>waiabandamowagwen,</i>		nsiwagwen.

● PLUPERFECT TENSE.

<i>Wābandamowāmbānen,</i>	if I had seen it,	
	(them,)	nsiwāmbānen,
<i>wābandamowambanen,</i>		nsiwambanen,
<i>wābandamogobanen,</i>		nsigobanen,
<i>wābandamowāngibanen,</i>	} if we had . . .	nsiwāngibanen,
<i>wābandamowangobanen,</i>		nsiwangobanen,
<i>wābandamowegobanen,</i>		nsiwegobanen,
<i>wābandamowagobanen,</i>		nsiwagobanen,

Form the *future* tense after the *present*; as: *Ge-wābandamowānen* . . .

* See *Remark* at the end of this paradigm.

PARTICIPLES.

PRESENT TENSE.

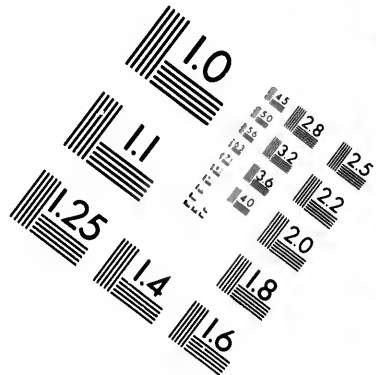
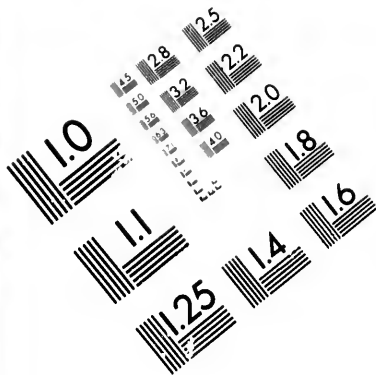
Nin waiabandamowānen, I who perhaps see it, (them,)
kin waiabandamowanen, thou who . . .
win waiabandamogwen,
ninawind waiabondamowāngen, } we who perhaps see . . .
kinawind waiabandamowangen, }
kinawa waiabondamowegwen,
winawa waiabandamogwenag.

PRESENT TENSE.

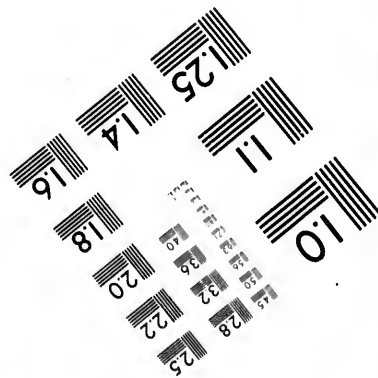
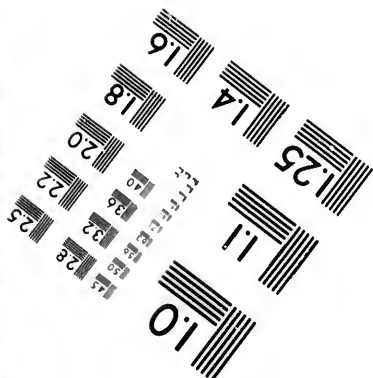
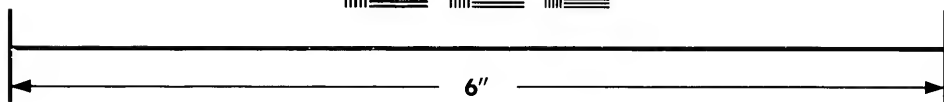
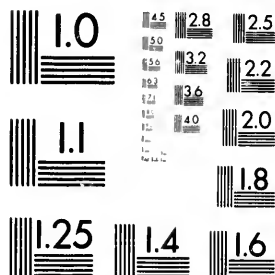
Nin waiabandansiwānen, I who p. don't see it, (them,)
kin waiabandansiwānen, thou who p. . .
win waiabandansigwen,
ninawind waiabandansiwāngen, } we who p. . .
kinawind waiabandansiwangen, }
kinawa waiabandansiwegwen,
winawa waiabandansigwenag.

IMPERFECT TENSE.

Nin waiabandamowāmbanen, I who perh. saw it, (them,)
kin waiabandamowambanen, thou who p . . .
win waiabandamogobanen,
ninawind waiabandamowangibanen, } we who . . .
kinawind waiabandamowangobanen, }
kinawa waiabandamowegobanen,
winawa waiabandamogobanenag,
Nin waiabandansiwāmbanen, I who did perhaps not see it,
(them,)
kin waiabandansiwambanen, thou who . . .
win waiabandansigobanen,
ninawind waiabandansiwangibanen, } we who . . .
kinawind waiabandansiwangobanen, }
kinawa waiabandansiwegobanen,
winawa waiabandansigobanenag.



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Remark. Respecting the verbs ending in *en*, *in* and *on*, (page 256,) you will please remember, that in all the cases where the verbs ending in *ân*, take the syllable *mo* in the Dubitative Conjugation, this syllable is taken out, for the verbs ending in *en*, *in* and *on*. So you say: *Waiabandamowânen*, *waiabandamogwen*, etc . . . but you will not say: *Saiagitomowânen*, *saiagitomogwen*; but: *Saiagitowânen*, *saiagitogwen*; and so forth, always taking out the syllable *mo*, for the verbs in *en*, *in*, *on*.

EXAMPLES ON THE WHOLE VI. CONJUGATION.

Bêjig eta wâkaigan nin wâbandan, kawin nij nin wâbandansinan.

I see only one house, I don't see two.

Nin bitomin nâbikwân tchi bagamassing. Kawin nin kikendansimin api ge-dagwishinomagadogwen. We are waiting for the vessel to come in. We don't know when it shall arrive.

Awkwîwisens kawin gego o kikendansinaban bwa-dagwising oma, nougom dash weweni o wâbandan masinaigan. This boy knew nothing when he came here, but now he reads well.

Ki gi-giwêwidouan na anokâsowinan? Bêjig eta nin gi-giwewidon; nij dash kawin mashi nin gi-aiossinan. Hast thou carried back the tools? I have carried back (returned) one only; but the other two I have not yet used.

Nin gwînawâbandan wiâss oma ga-atcy; animosh o gi-bi-gimodindog. I cannot find (I miss) the meat that was here; I suppose a dog has stolen it away.

Weweni nin ga-ganawendanan Kije-Manito o ganasongewinan, kawin minawa ondjita nin ga-wi-bigobidossinan. I will faithfully keep the commandments of God, I will no more break them purposely.

Ninidjâniss, kishpin gego dibâdodaman, gonîma gaie gego ojitoian, mikwenim Debendjiged misi gego waiâbandang. My child, if thou art telling something, or doing something, remember the Lord who sees all.

Kishpin wa-aîâmowanen gego, gagwedjimishin, ki ga-minin. Bidâdjimowin nwandamowegwen, kego pakige debwetangegon. If thou perhaps wishest to have something, ask me, I will give

it to thee. If you happen to hear reports, don't believe them immediately.

Nawatch waiba mikamángiban tchimán, mewija nin da-gi-dagwi-shínimin. Had we found a canoe sooner, we would have arrived long ago.

Minikwéssiwamban iw wenijishing mashkikiwábo, ginwenj ki da-gi-akos. Hadst thou not taken this good medicine, thou wouldst have been sick a long time.

Ge-gi-kitigadameg Kije-Manito o kitigáning, enamiaieg, mi iw gemamaieg wedi, ge-ishkwa-bimâdisiieg aking. Whatever you shall have sown on the field of God, Christians, that you shall reap there, after your life on earth.

Ki da-wanendanawa Debeniminang od ikkitowin, kishpin wika nondansiweg gagikwewin. You would forget the word of the Lord, if you never heard sermons.

Nij jaigwa wâkaiganan o da-dibendanan, nij gaie kitigánan o da-aíanan aw ínini, minikwessig. That man would already possess two houses, and would have two fields, (gardens,) if he did not drink.

Ki da-wábandan masinaigan, wendamitússiwanin. Thou oughtst to read when thou hast leisure time.

Weweni ságiton kid anamiéwin, minotan anamie-gagikwewin, mino inâbadjiton dash. Like well thy religion. Listen with pleasure to religious sermons, and make a good use of them.

Gijigado-masinaigan ojitokan, tchi kikendamáng gijigadon. Please make a calendar, that we may know the days.

Kego wika yego gimodiken, ki wábamig sa aw ge-dibakonik. Never steal anything, because he who will judge thee, sees thee.

Nin nagadanan oma anind nind aïman; kego awiia o gamamossíwan. I leave here some of my things; let nobody take them away.

Ambe ijâda, awi-wâbandanda ga-ijiwekak Bethleheming. Let us go, let us see what happened in Bethlehem.

Kego babamendansida matchi minawanigosíwin aking, tchi wani-tóssiwang iw kagige minawanigosíwin gijigong. Let us not

care for sinful pleasures on earth, lest we lose that everlasting joy in heaven.

Kin waiâbandamamban nibiwa maianadak, kego iw bâpish kiki-nowâbandangen. Thou who sawest so many evil things, do not take any example on those things.

Nin, ga-pisindamân iw gigitowin, nin igo nin dibâdjim ; debwétawishig. I who have listened to that discourse, I do report ; believe me.

Kawin bekânisidjig da-gagwedjimassiwag ; igiw sa ininiwag ga-

A few Examples in regard

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Kawin win goyo o wâbandansin, ogwissan o wâbandamini. He sees nothing, his son sees it.

Kawin winawa o bi-nadissinawan masinaiganan, oshimeiwana sa o bi-nadimini. They don't come for the books, their brothers (sisters) come for them.

And so on in all the tenses

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ossan wâbandaminid ga-iji-anokinid, ta-minwendamon.

When his father sees how he has worked, he will be contented.

Kishpin onigiigon wâbandaminig minik ga-ojitonid, o ga-minigon goyo. When his parents see how much he has done, they will give him something.

wâbandamogwenag matchi dodamowin, dagagwedjimawag. Not others ought to be questioned; those men who have seen the ill doing, (as I understood,) ought to be called.

Jawendagosiwag ga-wâbandansigog, anawi dash gi-debwetamog. Blessed are they that have not seen, and yet have believed.

Ge-mino-ganawendang od anamiewin ged-akobimâdisid, kaginig-gijigong ta-debisi. He who shall keep well his religion (be a good Christian) as long as he shall live shall eternally be happy in heaven.

to the second third person.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Win eta o kikendan, kawin ossaieian o kikendansinini. He only knows it; his brother knows it not.

Winawa geget o sâgitonawa anamiewin, kawin dash onidjânissiwân o sâgitossinini. They truly like religion, but their children don't like it.

derived from the *present*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Kishpin ogin odapinansinig iw wâboian, win igo o gadodapinan. If her mother does not take that blanket, she will take it herself.

Kishpin onigiigon gego odapinansinig, anisha ta-gi-anokiwan. If his parents take no payment, they shall have worked for nothing.

PARTICIPLES.

PRESENT TENSE.

Mi sa witan waiabandaminidjin mojak masinaigan. It is his brother-in-law that is always reading, (looking in the book.)
Kawin win o dibandasin iw ; omishomissan mi iniw debendaminidjin. He does not own this ; it is his grandfather that owns it.

And so in other tenses

VII. CONJUGATION.

In order to accommodate all the verbs of the Otchipwe language, we must establish three more conjugations, for the *unipersonal verbs* ; (see page 83.) One of these Conjugations will be for the unipersonal verbs ending in a *vowel* ; the two others will be for those ending in a *consonant*.

To this VII. Conjugation then belong all the *unipersonal verbs* ending in a *vowel*. This vowel may be *a, e, i, or o*.

Here are a few verbs belonging to this Conjugation.

Kissinâ, it is cold, (speaking of the weather.)

Sasagâ, it is full of brushes, or underwood.

Jibéia, there are no brushes, no underwood.

Ijnikâde, it is called, (some *inanimate* object.)

Ijtchigâde, it is made, constructed.

Dagonigâde, it is mixed with . . .

Kijite, it is warm, (speaking of the weather.)

Até, there is of it ; it is.

Odjtchisse, it arrives, (speaking of a certain day or time.)

Dimi, it is deep, (a river, etc.)

PARTICIPLES.

PRESENT TENSE.

Mi iniw ovidjânissan gego kekendansinigon. This is his child that knows nothing, (or, these are his children that know nothing.)

Nibiwa win o dibendan aki ; widjikiwêiaw : ash iniw , ego debendansinigon. He owns much land ; it is his friend (brother) that owns none.

derived from the *present*.

Mashkawâgami, it is strong, (a liquid.)

Miskwâgami, it is red, (a liquid.)

Makatêwagami, it is black, (a liquid.)

Dagô, there is, it is.

Sôgipo, it snows.

To this Conjugation also belong all the verbs which we call *Abundance-verbs*, (see p. 83,) which all end in *ka*, and are *unipersonal*. You will find a few of these verbs on the same page, and some of the *in. Numeral verbs*, which have only the *plural*, ending in *wan*.

Some verbs of this Conjugation have only the third person *singular*, as : *Kissina, kijâte, sogipo*, etc. Others have the third person *singular* and *plural*, as : *Ijinikâde, ijînikâdewan ; atê, atê wan*, etc.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Ijinikâde, it is called
ijînikâdewan, they are called, (*in. obj.*)

Kawin ssinon,
“ *ssinon*.

IMPERFECT TENSE.

<i>ljinikâdeban</i> , it was called,	<i>Kawin</i> ssinoban,
<i>ijinikâdebanin</i> , they were called,	“ ssinobanin.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Kishpin ijinikâdeg</i> , if it is called,	ssinog,
“ <i>ijinikâdeg</i> , if they are called,	ssinog.

PLUPERFECT TENSE.

<i>ljinikâdegiban</i> { had it been called,	} ssinogiban.
{ had they been called,	

PARTICIPLES.

PRESENT TENSE.

<i>Ejinikâdeg</i> , called, (which is called,)	ssinog,
<i>ejinikâdegin</i> , called, (which are called,)	ssinogin.

IMPERFECT TENSE.

<i>Ejinikâdegiban</i> , which was called,	ssinogiban,
<i>ejinikâdegibanin</i> ,	ssinogibanin.

VII. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>ljinikâdedog</i> , it is perhaps called,	ssinodog,
<i>ijinikâdedogenan</i> , they are perhaps called, (<i>inanimate</i> objects.)	ssinodogenan.

IMPERFECT TENSE.

<i>ljinikâdegoban</i> , it was called, (they say,)	ssinogoban,
<i>ijinikâdegobanin</i> , they were called, (they say,)	ssinogobanin.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Gonima ejinikâdegwen, whether it is called,
Gonima ssinogwen,
 “ *ejinikâdegwen*, whether they are
 called, “ ssinogwen.

PERFECT TENSE.

Ga-ijinakâdegwen, { whether it has been
 called, } ssinogwen.
 { whether they have b. c. }

PLUPERFECT TENSE.

Ijinikâdegobanen, { if it had been called, }
 { if they had been } ssinogobanen.
 called,

EXAMPLES ON THE WHOLE VII. CONJUGATION.

Adopowin ijinikâde ow ; onow dash apabiwinan ijinikâdewan.

This is called a table; and these are called chairs, (or benches.)

Kitchi sogipo nongom, kawin dash anawi kissinâssinon. It
 snows much to-day, but it is not very cold.

*Nopiming atédog ki wâgakwad ; ki makisinan dash kawin wedi
 atéssinodogenan.* I think thy axe is in the woods; but thy
 shoes, I think, are not there.

Gi-apitchi, âteban kid ishкотemiwa bwa bi-mâdjaian. Your fire
 had been quite out, before I started to come here.

*Kawin gwetch gi-sogipossinoban bibonong bwa Nibâanamiégiji-
 gak.* Last winter it had not much snowed before Christmas-
 day.

*Waiba ow wâkaigan ta-bigobidjigâde, bekanak dash nawatch
 metchag ta-ojitchigâde.* This house will soon be taken down,
 and another one larger than this will be constructed.

*Kawin weweni anokissim, kishpin osâm kijâteg ; kawin gaie
 mino bimossessim, kishpin sogipog kabe-gijig.* One does not
 work well when it is too warm; and one does not travel well
 when it is snowing all day.

Kishpin pangi eta bodawâdeg kijapikisiganing, pabige kitchi kijide oma pindig. When a little fire only is made in the stove, it is immediately very warm in this room.

Endogwen degonigadessinogwen ishkotewâbo oma mishiminâbong. I don't know whether there is no ardent liquor mixed with this cider.

Akosiwin, nibowin gaie kawin da-atessinon, kishpin batadowin atessinog. There would be no sickness and no death, if there be no sin.

Da-kitchi-kijâte nongom, kishpin nodinsinog.—*Da-gijigate nongom tibikak, kishpin mijakwak, (mijakwanitibikak.)* It would be very warm to-day if there be no wind.—It would be light this night, if there be clear weather.

Mewija onow wâkaiganan da-gi-sakidewan, kakina da-gi-tchâgidewan, oma aiassiwâmban. These houses would have caught fire long ago, and would have all burnt down, had I not been here.

Kawin mashkossiwan da-gi-debissessinon kabe-bibon, bejig pijiki nissassiwindiban. Hay would not have been sufficient all winter, had one of the oxen not been killed.

Minik ejibûigâdeg Kije-Manito o masinaiganing, âpitchi debwewinagad. All that is written in the Bible, (in God's book,) is perfectly true.

Kakina aking eteg kawin nin babamendansin, mekwendamânin minik gijigong endagog. For all that is on earth I don't care, as soon (or, as often) as I remember what is in heaven.

Wegonin iw endagogobanen kitchi kitiganing, ga-daji-bimâdisi-wad nitam ânishinabeg? What is that that was (or, what was) in the great garden, (Paradise,) where the first man lived?

Pitchinâgo kakina nind aiiman misiwe etegibanin nin gi-mawandjironan; nongom weweni nin wi-ganawendanan. Yesterday I gathered all my things together, that were scattered about; I will now well take care of them.

VIII. CONJUGATION.

To this Conjugation belong all the *unipersonal* verbs ending in *ad*, as:

Sanagad, it is difficult, hard, disagreeable; dear, high in price.

Wênipanad; it is easy; cheap.

Manadad, it is bad, wrong, malicious.

Mindokad, there is dew on the ground.

Anakwad, it is cloudy.

Mijakwad, the weather is fair, clear, no clouds.

Etc., etc.

Note. The verbs of the preceding Conjugation become often verbs of this VIII. Conjugation, by taking the termination *magad*, which do not alter at all their signification, as:

Kijâte, it is warm weather;

kijâtemagad,

Kissina, it is cold weather;

kissinâmagad,

Sôgipo, it snows;

sôgipomagad,

Mitcha, it is big, large;

mitchâmagad,

Agâssa, it is small, narrow;

agâssamagad.

To this Conjugation also belong the *personifying* verbs of the second kind, (see p. 81,) which are formed by adding *magad* to the third person singular, present, indicative, of verbs belonging to the I. II. and III. Conjugations. (See examples of these verbs on the same page.)

Note. Some verbs of this Conjugation have only the third person *singular*; others have the *plural* also.

Here is the paradigm of a verb of the VIII. Conjugation.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Sanagad, it is difficult; dear,

Kawin ssinon.

sanagadon, they are dear, (*inan.* obj.)

“ ssinon.

IMPERFECT TENSE.

Sanagadoban, it was difficult; dear,

Kawin ssinoban,

sanagadobanin, they were dear; diff.

“ ssinobanin.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Sanagak, because it is (they are) diff. . . ssinog.

PERFECT TENSE.

Gi-sanagak, because it has been (they have been) diff. . . ssinog.

PLUPERFECT TENSE.

Sanagakikan, { had it been diff. . .
had they been dear, . . . ssinogiban.

IMPERATIVE MOOD.

Ta-sanagad, be it diff.; dear, *Kego* ssinon,
ta-sanagadon, let them be dear, “ ssinon.

PARTICIPLES.

PRESENT TENSE.

Senagak, something difficult; dear, ssinog
senagakin, things dear; diff. ssinogin.

IMPERFECT TENSE.

Senagakiban, that was difficult; dear, ssinogiban,
senagakibanin, things that were diff. . . ssinogibanin.

VIII. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Sanagadodog, it is perhaps diff.; dear, *Kawin* ssinodog,
sanagadodogenan, they are perhaps dear, “ ssinodogenan.

IMPERFECT TENSE.

Sanagadogoban, { it was perh. diff. . .
they were perh. . . *Kawin* ssinogoban.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Gonima senagadogwen, where it is dear ;
diff. . . *Gonima ssinogwen*,
“ *senagadogwen*, whether they are
dear ; diff. . . “ *ssinogwen*.

PERFECT TENSE.

Ga-sanagadogwen, { whether it has been diff. . .
 { whether they have been . . . *ssinogwen*.

PLUPERFECT TENSE.

Sanagadogobanen, { if it had been dear,
 { if they had been dear, *ssinogobanen*.

PARTICIPLES.

PRESENT TENSE.

Senagadogwen, that is perhaps dear, diff. . . *ssinogwen*,
senagadogwenan, that are perhaps dear, *ssinogwenan*.

IMPERFECT TENSE.

Senagadogobanen, a thing that was perh.
diff. *ssinogobanen*,
senagadogobanen, things that were perh.
dear. *ssinogobanen*.

*Some Examples in regard to the second third person, expressed
by an inanimate object.*

*Sanagadini od anokiwin. Kawin gwetch sanagassinini, nind
inendam.* His work is hard, (difficult). It is not very hard, I
think.

*Sanagadiniwan aw atawewinini od aiiman. O wáboianan kawin
gwetch sanagassininiwan.* The goods (or things) of this trader
are dear. His blankets are not very dear.

Missawa sanagadinig od âkosiwin, weweni od odâpinan. Although his sickness be difficult, (painful,) he accepts it well, (he takes it with resignation.)

Kishpin osâm sanagadinig od anokiwinan, kawin kakina o gajitossinan. If his works are too difficult, he will not do them all.

Kishpin sanagassininig bimossewin, wâbang ta-dagwishin. If walking is not difficult, he will arrive to-morrow.

Kishpin sanagassininig aw atawewenini o babisikawâganan, nibiwa o gad-atawenan. If this trader's coats are not too dear, he will sell many.

Sanagadinig anogadjigan nin gi-wâbandamawa nongom; (senagassininig.) I have seen to-day his dear (valuable) merchandise; (not dear.)

Sanagadinigin od aïman ânind o gi-wanitonan; (senagassinigin.) He has lost some of his dear (valuable) things; (not dear.)

IX. CONJUGATION.

To this Conjugation belong the *unipersonal* verbs ending in *aw*, or *in*; as:

Onjishin, it is fair, handsome; good, useful; (an *inanimate* object.)

Nângan, it is light, not heavy.

Kosigwan, it is heavy.

Bîwan, the snow is driven by the wind.

Mikanâwan, there is a road, a trail.

Nibiwan, it is wet, (a piece of clothing, etc.)

Sôngan, it is strong.

Nodin, it blows, it is windy.

Anwâtin, it is calm, there is no wind.

Pangissin, it falls, (an *in.* object.)

Gashkadin, it freezes over; (a lake, or river, etc.)

Mashkawadin, it freezes, (any *in.* object.)

To this Conjugation also belong some of the *in.* *Numeral* verbs, ending in the *plural in non.*

Note. Some verbs of this Conjugation are used only in the third person *singular*; and some have also the third person *plural*.

Here follows the paradigm of one of these verbs.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

<i>Onijishin</i> , it is fair, good, useful,	<i>Kawin</i> sinon,
<i>onijishinon</i> , they are good, (<i>in. obj.</i>)	“ sinon.

IMPERFECT TENSE.

<i>Onijishinoban</i> , it was fair, good,	<i>Kawin</i> sinoban,
<i>onijishinobanin</i> , they were good,	“ sinobanin.

SUBJUNCTIVE MOOD.

Onijishing, because it is (they are) fair, sinog.

PLUPERFECT TENSE.

<i>Onijishingiban</i> , {	had it been fair,	sinogiban.
	had they been fair,	

IMPERATIVE MOOD.

<i>Ta-onijishin</i> , let it be fair, good,	<i>Kego</i> sinon,
<i>ta-onijishinon</i> , let them be fair, good,	“ sinon.

PARTICIPLES.

PRESENT TENSE.

<i>Wenijishin</i> , what is fair, good,	sinog,
<i>wenijishingin</i> , things that are fair,	sinogiban.

IMPERFECT TENSE.

<i>Wenijishingibanin</i> , things that were fair,	sinogibanin.
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IX. DUBITATIVE CONJUGATION.

AFFIRMATIVE FORM.

NEGATIVE FORM.

INDICATIVE MOOD.

<i>Onijishinodog</i> , it is perhaps fair, good,	<i>Kawin</i> sinodog,
<i>onijishinodogenan</i> , they are perh. fair,	sinodogenan,
(in. obj.)	

IMPERFECT TENSE.

<i>Onijishinogoban</i> ,	{ it was perhaps fair, they were p. fair, }	<i>Kawin</i> sinogoban.
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*Form after these two tenses, all the others of the *indicative*.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

<i>Wenijishinogwen</i> , whether it is (they are) fair,	<i>sincgwen</i> .
---	-------------------

PERFECT TENSE.

<i>Ga-onijishinogwen</i> , whether it has (they have) been good,	<i>sinogwen</i> .
---	-------------------

PLUPERFECT TENSE.

Onijishinogobanen, if it (they) had been fair, good, *sinogobanen*.

PARTICIPLES.

PRESENT TENSE.

<i>Wenijishinogwen</i> , a thing that is perhaps good,	<i>sinogwen</i> .
<i>wenijishinogwenan</i> , things that are perh. good,	<i>sinogwenan</i> .

IMPERFECT TENSE.

<i>Wenijishinogobanen</i> , a thing that was perhaps good,	<i>sinogobanen</i> .
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A few Examples in regard to the second third person, expressed by an inanimate object.

Onijishinini o babasikawâgan, o wiwâkwân eta kawin onijishinini. His coat is nice, (good,) but his hat is not nice. .

Onijishininiwan o makissinan, o wâboianan dash kawin onijishinsininiwan. His shoes are good, (fine,) but his blankets are not good.

Kishpin onijishininig, od anokiwin, weweni ta-dibaamawa. If his work is good, (fair,) he will be well paid.

Kishpin ode onijishinsininig, kawin gaie od ikkitowinan ta-onijishinsininiwan. If his heart is not good, (clean,) neither will his words be good, (fair.)

Missawa onijishininig kakina o masinaiganan, kawin gwetch o wâbandansinan. Although his books are good, (useful,) he does not much read them, (look into them.)

Kishpin onijishininig od ikkitowinan, kawin gaie ode binassinini. If his words are not decent, neither is his heart clean.

Wenijishininig o kitiganens o gi-atawen, (wenijishinsininig.) He has had his fine garden, (not fine.)

O kitchi sâgitanan wenijishininigin o masinaiganan ; (wenijishininigin.) He likes very much his fine (useful) books ; (not fine.)

EXAMPLES ON THE VIII. AND IX. CONJUGATIONS.

Nin nâbikawâgan nokëndagwad, nin bimîwanan dash nângan ; ikkito Debendjiged. My yoke is sweet, and my burden is light ; says the Lord.

Sanagud na iw wejitoian ? Kawin sanagassinon. Is that difficult what thou art doing? No, it is not difficult.

Onijishinoban keiabi nin masinaigan ga-wanitoân, oshkinagwadoban. The book that I have lost, was good yet, it appeared like new.

Gi-kitchi-niskadad pitchinâgo kabegijig ; tibikong gaie kabetibik gi-gimiwan. It has been bad weather yesterday all day ; and last night it has rained all night.

Apegisk mijakwak, inendam awiia; minawa dash bejig; apeshish kimiawang, inendam. Anin dash ged-ijuebakiban? One person thinks: I wish it would be clear weather; another again thinks: I wish it would rain. Now how should it be?

Missawo sogipomagak, kitchi niskadak gaie, potch nin wi-mâdja. Even if it snows, and if the weather is very bad, I will still depart.

Osâm sanagassinogiban bimossewin, mino gijigakiban gaie, pitchinâgo nin da-gi-dagwishinimin. Had walking not been so difficult, and had the weather been fair, we would have arrived yesterday.

Minwanimakiban, kimiwansinogiban gaie, jêba ki da-gi-bosimin. Had the wind been fair, and had it not rained, we would have embarked this morning.

Da-kitchi-sanagad kakina gego, kishpin bejig eta atawewinini oma aiad. Every thing would be very dear, if there be only one merchant here.

Kawin bâpish da-minwendagwassinon oma, geget da-kitchi-kashdagwad, kishpin kin mâdjaian. It would not be agreeable at all here, it would be very sad indeed, if thou shouldst go away from here.

Ta-wasseiamagad, gi-ikkito Debeniminang Kije-Manito; mi dash ga-iji-wasseiamagak. Let there be light, said our Lord God; and there was light.

Kego osâm ta-sanagassinon kid aïman, mano ta-wendadon; nin gi-ina atawewinini. Let your goods not be too dear, let them be cheap; said I to the merchant.

Pindigeiog egassadéiamagak ishkwandeming, tchi mikameg kagige minawanigosiwini. Go in through the narrow gate, to find joy everlasting.

Kagina gego maianadak, keshkendagwak gaie, atemagad oma aking; gijigong dash aiapitchi-minwendagwak eta dagomagad. All that is evil, and all that causes sorrow, is here on earth; but in heaven is only that which gives the greatest contentment, (joy.)

Ojindan kakina wenijishinsinogin ikkitowinan. Shun all words that are not fair, (indecent.)

Dibâkonige-gijigak kakina ta-kikendjigâde, minik ge-gi-ijwebak oma aking. On the day of judgment all will be known that shall have happened here on earth.

Kakina ge-gi-kâdjigâdemagak nongom aking, wedi mijishâ ta-nagwad. All that shall have been hid now on earth, will appear there openly.

DEFECTIVE VERBS.

Defective verbs are called those which are not used in all the moods, tenses and persons of common verbs. There are some defective verbs in the Otchipwe language; as:

hwa, he (she, it) says, (inquit.)

hwîban, he (she, it) said.

hwîbanig, they said.

Gi-îwâ, he (she, it) has said.

This is all I ever heard of this verb. There is another defective, and also irregular verb, which is somewhat more complete than the above. In the following paradigm are exhibited the moods, tenses and persons, which are commonly used of this verb. It has several significations; it signifies: I do, I am, I conduct myself, etc.

AFFIRMATIVE FORM.

INDICATIVE MOOD.

PRESENT TENSE.

Nind ind, I do, I am,

kid ind,

(*dî*), *ino*, he (she, it) is,

ino, it is, (*in.* object,)

nind indimin, (*nin dimin*),

kid indim, (*ki dim*),

dowag,

NEGATIVE FORM.

<i>Kawin nind indissi,</i>	or: <i>Kawin nin diss,</i>
“ <i>kid indissi,</i>	“ <i>ki diss,</i>
“ <i>dissi,</i>	“ <i>dissi,</i>
“ <i>nind indissimin</i>	“ <i>nin dissimin,</i>
“ <i>kid indissim,</i>	“ <i>ki dissim,</i>
“ <i>dissiwag,</i>	“ <i>dissiwag-</i>

PERFECT TENSE.

(No affirmative.)

Kawin nin gi-dissi, I have not done, been,
Etc., as above.

FUTURE TENSE.

(No affirmative.)

Kawin nin ga-dissi, (*kawin nin ga-wi-dissi.*)
Etc., after the *present tense.*

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Tchi diiân, that I do, be,
“ *diiân,*
“ (*did, digid;*) *ing,* (*bata-digid,*)
“ *diiâng, bata-diiâng,*
“ *diiang,* (*bata-diiang,*)
“ *diiæg, (bata-diiæg,*)
“ *dowad, (bata-dowad)*
Tchi dissiwân,
“ *dissiwân,*
“ *dissig,*
“ *dissiwâng,*
“ *dissiwang,*
“ *dissiwæg,*
“ *dissigwa,*

PARTICIPLES.

PRESENT TENSE.

Nin endiân, I who do, who am,
kin endiân, thou who dost, who art,
win endid, (*endigid*), he (she, it) who.....
iw eng, it which is, (*in. obj.*)

ninawind endiâng, }
kinawind endiâng, } we who are, who do,
kinawa endiieg, you who do, are,
winawa endidjig, they who do, are, etc.

Nin endissiwân, I who was not, etc.,
kin endissiwân, thou who wast not,
win endissig, he who . . .

ninawind endissiwâng, }
kinawind endissiwâng, } we who . . .
kinawa endissiweg, you who do, are,
winawa endissigog, they who do, are, etc.

PERFECT TENSE.

Nin ga-diân, I who have been, done,
kin ga-diân,
win ga-did, (*ga-digid*),
iw ga-ing, it that has been, (*in. obj.*)
Nin ga-dissiwân, I who have not done,
kin ga-dissiwân, thou who, etc . . .

Etc., after the *present* tense.

Here are some of the most common cases of *Change* in this defective verb.

PRESENT TENSE.

Mi endiân, it is thus I am, I do, I behave,
mi endiân, it is thus thou art so,
mi endid,
mi eng, it is thus it is, it is so,
mi endiâng, (*ninawind*,) }
mi endiâng, (*kinawind*,) }
mi endiieg,

mi endowad, it is thus they are, they do so, etc.,
Endiânin, when I am so, when I do so, etc.,
endiânin, when thou art so, etc.,
endidjin,
endiiângon, (endiiangon.)
endiëgon,
endowadjin,

PERFECT TENSE.

Mi ga-diiân, it is thus I have done, I have been, etc.,
mi ga-diiân,
mi ga-did, (*ga-digid*.)
mi ga-ing, it was thus it happened, it has been so, etc.
mi ga-diiâng,
mi ga-diiang,
mi ga-dowad, so they have been, done, etc.

Remark. The prefix *en* in *endiân*, *endiân*, etc., is only an effect of the *Change*, (see p. 118.) It is omitted in compositions; as: *Ga-diiân*, *ge-diiân*; *nin baiatâ-diiân*, I a sinner; *baiatâ-digid*, a sinner; *baiatâ-didjig*, sinners, etc. The end-syllable *in*, in *endiânin*, etc., is likewise an effect of the *Change*, in another case.

Here are some specimens of the *Dubitative* of this defective verb.

Endowânen, I don't know how I am, how I do, etc.,
endowanen " how thou art, etc.,
endogwen, " how he (she, it) does, etc.,
endowângen, } " how we are, do, behave, etc.,
endowangên, }
endowegwen, " how you are, do, . . .
endowagwen, " how they are, behave, etc.
Endogobanen, how he (she, it) was, did,
endowagobanen, how they did, were, etc.,
Ga-dowânen, how I have been, how I have done,
Ga-dowanen, how thou hast been, etc.,
ga-dogwen, how he, . . .

ga-inogwen, how it has been, (*in. obj.*)
ga-dowângen, how we have been, etc., etc. . .
Ge-dowânen, how I shall be, how I will do, etc.,
ged-inogwen, how it shall be, how it will happen,
ge-dowângen, how we shall be, how we will be, behave, etc., etc.

A few Examples on the Defective Verbs.

Wâbang nin wi-mâdja, kitchi ginwenj dash nin gad-inend, iwâ.

He says: I will depart (start) to-morrow, and will be absent very long.

Ki gi-wâbama na ? nind ano gagwedjima.—Kawin ki wi-winda-mossinon, iwâ dash. I ask him indeed: Hast thou seen him? but he says: I will not tell thee.

Nin ga-gosimin wâbang ; iwibanig pitchinâgo. They said yesterday: We will move to-morrow.

Wegonen garikkitod awishtoia ?—Nin gad-ojiton wâgakwad ; gi-îwâ sa. What has the blacksmith said?—He has said: I will make the axe.

Egatchingin nind indimin, mojav bata-diiâng. We behave shamefully, because we are sinning always.

Debenimîiang, widokawishinâm ningot endiiangin ; angotama-wishinâm gaie ga-bi-aindiiâng, (ga-bi-diiâng.) Lord, assist us when anything happens us; and take from us what we have done, (committed,) (our sins.)

Debenimîiang, kaginig dibendan ge-dowângen, minik gaie gekitimâgisiwângen. Lord, always govern, (be master of,) whatever we shall be, and whatever misery (poverty,) shall befall us.

Anin endiiân nongom ? Endiiân sa nind ind. How dost thou do to-day? I do as I do.

FORMATION OF VERBS.

There are several kinds or modifications of verbs in the Otchipwe language, which are formed from principal verbs, * or from substantives, to express different circumstances, which use

* We call *principal verbs*, the *transitive-proper*, and the *intransitive-proper verbs*.

to be expressed in other languages by the combination of two or more parts of speech.

We will exhibit here these kinds of verbs, and give the rules for their formation, in as much as *Rules* can be indicated for that.

I. RECIPROCAL VERBS.

They show a reaction of the subject on itself. They all end in *as* or *dis*, at the first person singular, indicative, present; and at the third person in *o*, belong to the I. Conjugation. Here are the Rules for their formation.

RULE 1. Transitive verbs ending in *awa*, change their last syllable *wa* into *s*, in order to form reciprocal verbs.

EXAMPLES.

Nin babâmitawa, I obey him; *nin babamitas*, I obey myself.

Nin nôndawa, I hear him; *nin nondas*, I hear myself.

RULE 2. Transitive verbs ending in *aa*, *ea*, *ia*, *oa*, or *a* with a consonant before it, (excepting *m* and *w*.) change the final *a* into *idis*.

EXAMPLES.

Nin minaa, I give him to drink; *nin minaidis*, I give to drink to myself.

Nin ganona, I speak to him; *nin ganonidis*, I speak to myself.

RULE 3. Transitive verbs ending in *owa*, change their last syllable *wa* into *dis*.

EXAMPLE.

Nin pakiteowa, I strike him; *nin pakiteodis*, I strike myself.

RULE 4. Transitive verbs ending in *ma*, change this syllable into *ndis*.

EXAMPLES.

Nin wâbama, I see him; *nin wâbandis*, I see myself.

Nin kikênima, I know him; *nin kikenindis*, I know myself.

II. COMMUNICATIVE VERBS.

These verbs show a mutual action of two or more subjects upon each other. They have only the *plural* number, and they all end in *dimin*, at the first person plural, indicative, present. (To the I. Conj.) They are formed after the reciprocal verbs, according to the following Rules.

RULE 1. The reciprocal verbs ending in *as*, change this *as* into *adimin*, in order to make communicative verbs

EXAMPLES.

Nin nondas, I hear myself ; *ninnoudadimin*, we hear each other.
Nin nissitotas, I understand myself ; *nin nissitotadimin*, we understand each other.
Nind anokitas, I work for myself ; *nind anokitadimin*, we work for each other.

RULE 2. The reciprocal verbs ending in *dis*, change this syllable into *dimin*.

EXAMPLES.

Nin bamiidis, I take care of myself ; *nin bamiidimin*, we take care of each other.
Nin nishkiidis, I make myself angry ; *nin nishkididimin*, we make each other angry.

Note. The personal pronoun *ki* is to be employed instead of *nin* in the communicative verbs in the first person, when the person spoken to is *included*. (See *Rem.* 3, p. 45.)

III. PERSONIFYING VERBS.

They serve to represent an *inanimate* thing as doing actions of an *animate* being. There are two kinds of these verbs ; the one ending in *on*, and the other in *magad*.

IV. REPROACHING VERBS.

A reproaching verb is used in order to signify that its subject has a habit or quality, which is a *reproach* to him. They are all

derived from intransitive verbs of the I. Conjugation, and they also all belong to this Conjugation, because they all end in *i* at the characteristical third person.

The only Rule for their formation is this : Take the verb you want to transform into a reproaching verb, in the third person singular, indicative, present, affirmative form, and add *shk* to this person, and you have the reproaching verb.

EXAMPLES.

Nin niba, I sleep; 3 pers. *niba*; *nin nibashk*, I sleep too much.
Nin minikwe, I drink; 3 pers. *minikwe*; *nin minikweshk*, I drink too much; I am a drunkard.
Nin masinaige, I make debts; 3 pers. *masinaige*; *nin masinai-
geshk*, I make always debts.

V. SUBSTANTIVE VERBS PROPER.

This kind of verbs is derived from substantives. They end in *i* at the third person. (I. Conj.) In regard to the formation of these verbs, two Rules are to be observed, viz :

RULE 1. To a substantive *animate* or *inanimate*, ending in a *vowel*, only a *w* is added, to form a verb.

EXAMPLES.

<i>Inini</i> , man ;	<i>nind ininiw</i> , I am a man.
<i>Ikwe</i> , woman ;	<i>nind ikwew</i> , I am a woman.
<i>Ogima</i> , chief ;	<i>nind ogimaw</i> , I am a chief.
<i>Aki</i> , earth ;	<i>nind akiw</i> , I am earth.
<i>Sibi</i> , river ;	<i>nin sibiw</i> , I am a river.

* *Exception.* To a substantive ending in a vowel that has the *nasal* sound after it, (*a, é, î, ô, **) you have [to add the syllable *iw*, to form a verb.

EXAMPLES.

<i>Akiwesî</i> , an old man ;	<i>nind akiwesîiw</i> , I am an old man.
<i>Mindimôitê</i> , an old woman ;	<i>nin mindimoiéiw</i> , I am an old woman.

* See page 16, No. 3.

Abinodji, a child ; *nind abinodjiw*, I am a child.
Gigô, a fish ; *nin gigôiw*, I am a fish.

RULE 2. To a substantive, *animate* or *inanimate*, ending in a *consonant*, the syllable *iw* is added, to make a verb of it. Only those substantives ending in a consonant, whose mutative vowel is *o*, † (which make their plural in *og*, and some in *wag*), take the syllable *ow*, to become verbs.

EXAMPLES.

Wâbigan, clay ; *nin wâbiganiw*, I am clay.
Jiwitâgan, salt ; *nin jiwitâganiw*, I am salt.
Assin, a stone ; *nind assiniw*, I am a stone.

Note. There is yet another kind of substantive verbs in this language. They are *unipersonal* and belong to the IX. Conjugation. They are derived from *inanimate* substantives ending in *win* ; and their formation consists in adding *iw* to the end-syllable *win*.

EXAMPLES.

Minawânigosiw, joy ; *minawânigosiwiniw*, there is joy.
Kashkendamowin, sorrow ; *kashkendamowiniw*, there is sorrow.
Bâpiwin, laughter ; *bâpiwiniw*, there is laugh.
Mâwiwin, weeping ; *mâwiwiniw*, there is w.
Bakadewin, starvation ; *bakadewiniw*, there is st.

VI. ABUNDANCE-VERBS.

These verbs are also substantive-verbs, being formed from substantives. But as they signify at the same time *abundance* of what they express, they justly form a distinct class of verbs, called as above. They are unipersonal verbs, belonging to the VII. Conjugation.

There are two Rules for their formation, somewhat relating to those of the preceding number.

† See p. 32.

RULE 1. To form an abundance-verb, add the syllable *ka* to a substantive ending in a vowel, may it be *animate* or *inanimate*.

EXAMPLES.

<i>Anishinâbe</i> , Indian ;	<i>anishinâbeka</i> , there is plenty of Indians.
<i>Sagime</i> , moscheto ;	<i>sagimeka</i> , there is plenty of mos.
<i>Nibi</i> , water ;	<i>nibika</i> , there is much water.
<i>Animiki</i> , thunder ;	<i>animikika</i> , there is a thunder-storm.

Exception. Substantives ending in a vowel which has the *nasal* sound, take *ika*, to become abundance-verbs.

EXAMPLES.

<i>Gigô</i> , fish ;	<i>gigôika</i> , there is plenty of fish.
<i>Abinodji</i> , a child ;	<i>abinodjika</i> , there is abundance of children.
<i>Assabikeshi</i> , a spider ;	<i>assabikshika</i> , there is abundance of spiders.
<i>Mishiké</i> , a turtle ;	<i>mishikéika</i> , there is plenty of turtle.

RULE 2. Substantives *animate* or *inanimate*, ending in a *consonant*, require the addition of *ika* or *oka*, to be transformed into verbs of this class. (The mutative vowel *o* requires *oka*.)

EXAMPLES.

<i>Mikwam</i> , ice ;	<i>mikwamika</i> , there is much ice.
<i>Gon</i> , snow ;	<i>gonika</i> , there is much snow.
<i>Ashishk</i> , dirt, (on the road, etc.)	<i>ashishkika</i> , there is much dirt, mud.
<i>Namégoss</i> , trout ;	<i>namegossika</i> , there is abundance of trout.
<i>Miskwimin</i> , a raspberry ;	<i>miskwiminika</i> , there is plenty of raspberries.
<i>Anâng</i> , a star ;	<i>anangoka</i> , there are many stars.
<i>Mitig</i> , a tree ;	<i>mitigoka</i> , there is abundance of trees.
<i>Wâbos</i> , a rabbit ;	<i>wâbosoka</i> , there are many rabbits.

VII. POSSESSIVE VERBS.

These verbs indicate possession or property, in a very peculiar manner. They are substantive-verbs, being derived from substantives, *animate* or *inanimate*, by prefixing *o* or *od*, and the personal pronoun *nin* or *nind* in the first person, etc.; and they belong to the I. Conjugation, being intransitive verbs, ending in a vowel at the characteristic third person, that is, in *i* or *o*. (This *o* refers to the mutative *o*.)

Those that terminate in a *consonant* at the first person singular, indicative, present, do ordinarily not take the possessive terminations. Some may take them occasionally.

But those that end in a *vowel* at the said person, take the possessive terminations. These all end in *i* at the characteristic third person.

EXAMPLES.

<i>Tchîmân</i> , canoe ;	<i>nind otchîmân</i> , I have a canoe.
<i>Mokomân</i> , a knife ;	<i>nind omôkomân</i> , I have a knife.
<i>Odâbân</i> , a sledge ;	<i>nind ododâbân</i> , I have a sledge.
<i>Noss</i> , (<i>n-oss</i>), my father ;	<i>nind ooss</i> , I have a father.
<i>Ningwiss</i> , (<i>nin-gwiss</i>) my son ;	<i>nind ogwiss</i> , I have a son.

Note. These end in *i* at the third person, *otchîmâni*, etc.
Wâgâkwad, an ax ; *nind owâgâkwad*, I have an axe.
Makak, a box ; *nind omakak*, I have a box.
Akik, a kettle ; *nind odakik*, I have a kettle.
Mitig, a tree or wood ; *nind omitig*, I have a tree or wood.

Note. These end in *o* at the third person, *owâgâkwado*, . . .
Joniâ, silver, money ; *nind ojonîâm*, I have money.
Pijiki, a cow ; *nind opijikim*, I have a cow.
Opin, a potatoe ; *nind odopinim*, I have potatoes.
Aki, earth, land ; *nind odakim*, I have land.
Ishkote, fire ; *nind odishkotem*, I have fire.

Note. These have the possessive terminations, ending in *i* at the third person, *ojoniâmi*, *opijikimi*. . . .

VIII. WORKING VERBS.

The verbs of this class signify the *doing of a work*; and so I think they are properly called *working* verbs. They are substantive-verbs, all being derived from substantives, *animate* or *inanimate*, and follow the same Rules in their formation, as the abundance-verbs of No. VI. These verbs belong all to the I. Conjugation.

EXAMPLES.

Mikana, path, road; *nin mikanâke*, I make a road.
Ishkote, fire; *nind ishkoteke*, I make fire.
Akakanye, charcoal; *nind akahânjeke*, I burn charcoal.
Joniia, silver; *nin joniiake*, I work silver.
Mashkikiwâbo, medicine; *nin mashkikiwâboke*, I prepare a medicine.

IX. FEIGNING VERBS.

These verbs are used to designate *feigning* or dissimulation. A verb of this kind represents its subject doing something for show only, or by dissimulation. They all terminate in *kâs*, at the first person singular, indicative, present; and in *o* at the characteristic third person; and consequently belong to the I. Conjugation. Some of them are derived from other verbs, and some from substantives.

Those derived from *substantives*, follow in their formation exactly the Rules established in No. VI. All you have additionally to do is, to add *s* to an abundance-verb, and to prepose *nin* (*nind*), and you have a feigning verb, *nind anishinâbekâs*, I play or act the Indian, I feign to be an Indian. *Abinodjiika*; feigning verb, *nind abinodjiikâs*, I play the child. *Wâbosoka*; feigning verb, *nin wâbasokâs*, I feign to be a rabbit, (in fables.)

Those feigning verbs that are derived from *verbs*, add the syllable *kâs* to the characteristic third person of the verbs from which they are formed.

EXAMPLES.

Nin niba, I sleep ; 3d. person, *niba* ; *nin nibákás*, I feign to sleep.
Nin gagibishe, I am deaf ; 3d. person, *gagibishe* ; *nin gagibishékás*,
I dissemble to be deaf.

Nind ákos, I am sick ; 3d. person, *ákos* ; *nind ákosikás*, I feign
to be sick.

Nin nib, I die ; 3d. person, *nibo* ; *nin nibókás*, I feign to die.

X. CAUSING VERBS.

These verbs are called so, because they indicate that the subject of such a verb *causes* some animate object to *be* in a certain circumstance, or to *do* something. They are all *animate* verbs, belonging to the IV. Conjugation. They are obtained from the characteristic third person of intransitive verbs, by adding *a*, *ia*, or *oa* ; according to the following Rules.

RULE 1. When the characteristic third person ends in a *vowel*, the letter *a* only is added, to form a causing verb.

EXAMPLES.

Nind ábitchiba, I rise from the dead ; 3d. person, *ábitchiba* ;
nind ábitchibaa, I raise him from the dead.

Nin manisse, I chop ; 3d. person *manisse* ; *nin manissea*, I make
him chop wood.

Nin widige, I am married ; 3d. person, *widige* ; *nin widigea*, I
make him be married.

Nind anoki, I work ; 3d. person, *anoki* ; *nind anokia*, I make
him work.

RULE 2. When the characteristic third person ends in a *consonant*, the syllable *ia* or *oa* is added to make a causing verb.
(The syllable *oa* refers to the mutative vowel *o*.)

EXAMPLES.

Nin kashkendam, I am sad ; 3d. person, *kashkendam* ; *nin kash
kendamia*, I make him sad.

Nin mashkawendam, I am firmly resolved ; 3d. person, *mashka-
wendam* ; *nin mashkawendamia*, I cause him to be firmly re-
solved.

Nin dôdam, I do it ; 3d. person, *dodam* ; *nin dodamoa*, I make him do it.

Nin twâshin, I break through the ice ; 3d. person, *twâshin* ; *nin twâshinoa*, I cause him to break through the ice.

Note 1. All the verbs of the II. and III. Conjugations, when transformed into causing verbs, ought to end in *oa*, because their mutative vowel is *o*. But usage seems to require to add *ia* to those that are composed of *inendam*, (he thinks,) as the first two of these Examples, and many others.

Note 2. It must be observed here, that not *all* the verbs of the first three (or other) Conjugations use to be transformed into causing verbs ; and some have their own way of becoming verbs of this kind, as : *Niba*, he sleeps ; *nin nibeoa*, I cause him to sleep. *Kitimâgisi*, he is poor : *nin kitimâgisi*, I make him poor. *Widigendiway*, they are married together ; *nin widigendaag*, I marry them together. *O wâbandan*, he sees it ; *nin wâbandaa*, I cause him to see it, I show it to him. *O kikendân*, he knows it ; *nin kikendamoa*, I cause him to know it, I make it known to him, etc., etc. These are verbs by themselves.

XI. FREQUENTATIVE VERBS.

This kind of verbs is used to indicate a repetition or reiteration of the action expressed by the verb. The contrivance which makes common verbs become frequentative, is, to double the first syllable of the verb.

EXAMPLES.

Nin pakiteowa, I strike him ; *nin papakiteowa*, I strike him repeatedly.

Nin tângishkawa, I kick him ; *nin tatângishkawa*, I kick him several times.

But sometimes, especially when the first syllable of the common verb has the vowel *i*, this *i* is changed in *a* in the first syllable of the frequentative verb.

EXAMPLES.

Nin gigit, I speak (a short time;) *nin gâgigit*, I speak long, much.

Nin pindige, I come in; *nin pâpindige*, I come often in.

Nin nibaw, I stand; *nin nânibaw*, I stand here and there.

XII. PITYING VERBS.

This modification of verbs is used to manifest *pity*, which the subject of these verbs has on himself, or on others. In English it requires a whole phrase to express the meaning of such a verb. We will exhibit here some of them; and below are the English phrases which express their meaning.

<i>Pit. v. 1 pers.</i>	<i>3 pers.</i>	<i>Subj. mood, pres.</i>
<i>Nin debimâsh</i> ; *	<i>debimâshi</i> ;	<i>debimâshan.</i>
<i>Nin bakadesh</i> ; †	<i>bakadeshi</i> ;	<i>bakadeshan.</i>
<i>Nin gagibishesh</i> ; ‡	<i>gagibisheshi</i> ;	<i>gagibisheshan.</i>
<i>Nind âkosish</i> ;	<i>âkosishi</i> ;	<i>akosishan.</i>
<i>Nind ijiwesish</i> ; §	<i>ijiwésishi</i> ;	<i>ijiwesishan.</i>

* It is but too true what they say of me.

† I am worth pity, being so hungry.

‡ I am worth pity, being deaf.

|| I am worth compassion, being sick.

§ I am miserable, being so.

Debimâshinâdog; I think, what they say of that poor fellow, is but too true. (Thirteen words for one.)

Remark 1. Many active verbs ending in *amawa*, indicate by this termination something belonging to the object of the verb, or relating and alluding to it. This modification of verbs is much used in the Otchipwe language, and is expressive.

SOME EXAMPLES.

Nin wâbandamawa od inanokiwin; I see his work.

Nin gi-wâbandamawa od ijibiigan; I have seen his writing.

Nin jingendamawa o batadowin; I hate his sin.

Nin jingendamawa o gaginawishkiwin; I hate his habit of lying.

You could, indeed, say: *Nin wâbandan od inanokiwin; nin jingendan o gaginawishkiwin; nin kikendan odijiwebisiwin; nin nondan o matchi gijwewin; etc. . .* This would be understood by Indians, but it is not genuine Otchipwe.

You see by these Examples, that the *last* syllable of the verb, (which always is a verb of the VI. Conjugation.) from which a verb of this description is formed, is changed into *amâwa*, (which makes it become a verb of the IV. Conjugation) But in some verbs ending in *on*, this last syllable is not changed in *amâwa*, but in *awa*; as:

Nin mâdjidon, I carry it away; *nin mâdjidawa*, I carry it to him.

Nin bidon, I bring it; *nin bidawa*, I bring it to him.

Nind aton, I put it; *nind atawa*, I put it to him, or for him.

Nin kâdon, I hide it; *ntn kâdawa*, I conceal it to him.

Nin sâgiton, I like (keep) it; *nin sâgitawa*, I don't give it to him.

Etc. . . etc. . .

It is evident that the verbs ending in *ân*, change invariably this syllable in *amâwa*, to become verbs of this description. But for those ending in *on*, I can discover no Rule which could show us those that change this *on* in *amâwa*, and those that change it in *awa*.

Remark 2. Let me now say a word of *contracted verbs*. The Otchipwe language is full of them. There are no fixed Rules for this contraction; usage contracted or abbreviated them, and established them in the language. Nor is it the business of the *Grammar*, to give a detailed account of them; this is the duty of the *Dictionary*. I will here only give you a few specimens of contracted verbs, and at the same time a hint, to be attentive and diligent in the analyzing of compound and contracted verbs and other parts of speech. Here are a few specimens.

Nin nâdondân, I fetch and bring it on my back, (*Nin nâdin*, I fetch it; *nin bimondân*, I carry it on my back.)

Bidâssimishka, he is coming here in a canoe. (*Bi*, denoting approach; *ondâss*, come here; *bimishka*, he goes or comes in a canoe, boat, etc.)

Nin bidâdjim, I come and tell something. (*Bi*, denoting coming ;
nin bidâdjim, I tell it.)

And innumerable others.

CHAPTER IV.

OF ADJECTIVES.

An *Adjective* is adjoined or added to a substantive to express its quality or manner of existing.

The Otchipwe adjectives, like the English, are perfectly invariable, respecting gender, number and case. So we say: *Minô kwîwisens*, a good boy ; *minô ikwesens*, a good girl ; *minô damowin*, a good action. As long as they are adjectives they are invariable ; but they are ordinarily transformed into verbs, and then they are conjugated.

There are only a few adjectives *proper* in the Otchipwe language, they are almost all *adjective-verbs*.

1. *Here are some of the first sort, adjectives proper.*

Minô, good. *Geget mino inini kissaie* ; thy brother is indeed a good man.

Minô ikwêban aw o gi-kitchi-nita-jawenimân widj' anishinâben ; she was a good woman, she was very charitable towards her neighbor.

Minô akî na endaji-kitigeieg? Is the soil good where your field is?

Matchî, bad, evil. *Matchî manito ki wi-mînigonan matchî inendamowinan* ; the evil spirit suggests us bad thoughts.

Matchî anishinâbeg anôtch matchî ijivebisiwinan od aianawan, matchî nibi gaie o sâgitonawa ; bad Indians have many evil habits, and they also like liquor, (bad water.)

Matchî abinodjiag ; bad children.

Geté, old, ancient. *Geté anishinâbeg gi-kitchi-bataïnowag* ; the Indians of old were very numerous .

Nin geté masinaigan nin bidon, bekânak dash mijishikan; I bring my old book, please give me another one. *Gete kitiganan*; old fields.

Oshki, new, recent; young. *Oshki masinaigan ki bi-nandotamon*; I come to ask thee for a new book.

Gwaiak, good, just, right, upright, straight.—*Gwaiak inini*, a good or just man; *gwaiak alawéwininiwag*, good traders.

Kagigé, eternal, everlasting.—*Gwaiak enamiadjig kagigé bimâ-disiwin gijigong ta-minâwag*; to good Christians life everlasting will be given in heaven.

Kitchitwâ, holy, saint.—*Kitchitwa Marie*; Saint Mary. *Kitchitwâ Paul*; Saint Paul. *Kitchitwâ Anamiéwigamig*; the holy Church.

Nibiwa, much, many. *Nibiwa aki o gi-gishpinadon*; he bought much land.

Pangi, some, a little, a few.—*Panji jiwitâgan mijishikan*; give me some salt.

Note. These two adjectives, *nibiwa* and *pangi*, are oftener adverbs than adjectives.

2. Here are some of the second sort, adjective-verbs.

Nibwâkâ aw inini; this is a wise man.

Nita-anoki aw ikwé; this is an industrious woman.

Nêta-anokidjig kitigéwininiwag kitchi dâniwag; industrious farmers are wealthy.

Kakina ninidjânissag âkosiwag, my children are all sick.

Bakadé, he is hungry; *nibâgwe*, he is thirsty; *kitimâgisi*, he is poor; *jawendâgosi*, he is happy.

Kissinâ, it is cold; *kijate*, it is warm; *anwatin*, it is calm; *nô-din*, it is windy.

Remark 1. Where we use in English an *adjective* with the auxiliary verb *to be*, the Otchipwe language will employ a verb, in which the adjective and the auxiliary verb are joined in one verb. For this reason we call these words *adjective-verbs*. So, for instance, in the above sentences, *nibwâkâ*, does not signify

only *wise*, but, *he is wise*; *bakadé*, means not only *hungry*, but, *he is hungry*; *kissina*, not only *cold*, but, *it is cold*, etc.

Remark 2. These adjective-verbs are true verbs denoting *quality*, and are conjugated. They don't belong all to the same Conjugation. The characteristic third person and the quality of the verb indicate the Conjugation to which an adjective-verb belongs.

Nin wâbishkis, I am white; *nin makatewis*, I am black; *nin jawendagos*, * I am happy; *nin sâgiigos*, I am amiable, (or loved.) To the I. Conjugation.

Nind agôdjîn, I am hanging; *nin minoshin*, I am well placed, (lying down.) To the III. Conjugation.

Wâbishka, it is white; *bigoshka*, it is broken; *wâsscia*, it is light; *minosse*, it is convenient, it goes well, fits well.) To the VII. Conjugation.

Wâbishkamagad, it is white; *manâdad*, it is bad; *kashkendagwad*, it is melancholy, sorrowful. To the VIII. Conjugation.

Gwanâchewan, it is beautiful; *songan*, it is strong; *onijishin*, it is fair, useful. To the IX. Conjugation.

DEGREES OF COMPARISON IN ADJECTIVES.

There are *three* degrees of qualification or comparison which can be expressed in adjectives, the *Positive*, *Comparative* and *Superlative*. In the Otchipwe language these degrees of comparison are expressed in the *adjective-verbs*, by placing before them certain adverbs, as the Examples of No. 2 and 3 will show.

1. *The Positive.*

Adjectives in the *Positive* express the quality of objects simply, without respect to other objects, as :

Bekâdisi, tabassênindiso gâie aw oshkinawe; this young man is meek and humble, (without respect to the meekness and humility of others.)

* By the intercalation of the syllable *wi*, between the final *o* and *s*, in the last syllable of adjective-verbs ending in *gos*, the Otchipwe language gives to these verbs the signification of the *influence of Divine Power or Goodness*, F. I. *Nin sagtigowis*, I am loved by God, (God loves me.)

Giwashkwébiwag igiw anishinâbeg; these Indians are drunk, (without expressing whether they are more or less drunk than others.)

Gwanâtchiwan ki kitigan; thy field is beautiful.

Onijishin ôw mashkiki; this medicine is good.

Note. All the adjectives *proper*, and the *adjective-verbs* of the *Dictionary* are in the *Positive*.

2. The Comparative.

Adjectives in the *Comparative* express the quality of an object in a higher or lower degree than that of another; and according to these two kinds of comparison, the comparative also is double,—the comparative of *superiority*, and the comparative of *inferiority*.

a. The comparative of *superiority* is formed, in the Otchipwe language, by placing the adverbs *awashime* or *nawatch* before an adjective-verb in the positive. These two adverbs have both the same signification; they signify *more*.

Paul nawatch kitimi, John dash; Paul is more lazy than John.
Awashime apitendâgwad anamiéwin, kakina dash aking endagog; religion is more worth than all other things on earth.

Nin jâwéndagos gegel awashime dash kin ki jâwéndagos; I am happy indeed, but thou art more happy, (happier.)

Nawatch gisiss wassési, tibikigisiss dash; the sun is brighter (more bright) than the moon.

b. The comparative of *inferiority* is formed by placing before an adjective-verb the two adverbs *nawatch pangî*, which signify *less*, or *not so much*, as:

Nawatch pangî kissinamagad nongom, bibinong dash; it is not so cold now than it was last winter.

Namatch pangî âkosi nongom, pitchinâgo ga-digiâ; he is not so sick to-day, as he was yesterday.

3. The Superlative.

Adjectives in the *Superlative* express the quality in a very high or low, or even in the highest or lowest degree in one ob-

ject compared with one or more others; and according to this distinction, the superlative also is double, *relative* and *absolute*.

- a. The *relative* superlative (which expresses a very high or low, but not the highest or lowest degrees of all,) is constructed by placing the adverbs *âpitchi*, or *kitchi*, before an adjective-verb. These adverbs signify *very*, *very much*. Sometimes also, to give more strength to the superlative, both adverbs, *âpitchi* and *kitchi*, are put together.

EXAMPLES OF THIS SUPERLATIVE.

Kitchi ginôsi aw ininî; this man is very tall, (but not the tallest of all.)

Apitchi mino bimâdisi aw kwiwisens; this is a very good-natured boy.

Kitchi minwendâgossiwig ogôw abinôdjjiag; these are very amiable children.

Apitchi kitchi âkosi; he is extremely sick.

Apitchi kitchi kitimâgisi netâ-giwashkwébid; a drunkard is extremely miserable.

- b. The *absolute* superlative, which expresses the highest or lowest degree of all,) is constructed by placing before an adjective-verb, the adverb *mamâwi*, which signifies *together*, or, *at all*. (In the *Change* it sounds *maiâmawi*.)

EXAMPLES OF THE ABSOLUTE SUPERLATIVE.

Mi aw maiâmawi-ginôsid ininî; this man is the tallest of all.

Aw kwiwisens mâmawi nibwâka endashiwad nin kikinoamakana; this boy is the wisest of all my scholars.

Maiâmawi-nigânisid Kitchi-mekatewikwanaie; The Sovereign Pontiff, (the highest or foremost Bishop.)

Maiâmawi-Ishpêndâgosid; the Most-High.

Remark. By the right use of the above adverbs, the strictest distinction of the degrees of comparison can be expressed. It must, however, be observed, that in common speaking the adverb *âpitchi* is often employed to denote the *absolute* superla-

tive. F. i. *Kije Manito âpitchi kijêwâdisi, âpitchi gaie gwaiak ijîwebisi*; God is most merciful and most just, (in the highest degree, of course.)

CHAPTER V.

OF NUMBERS.

Numbers, (which are properly adjectives, adverbs and verbs,) serve to express exactly the quantity and succession of objects that can be counted.

There are in the Otchipwe language *five* distinct sorts of numbers. These sorts of numbers I have arranged here according to their derivation from each other. This order is unusual in Grammars, but natural in the Otchipwe Grammar, (*Nij, nênij. Nijing, nênijing, êko-nijing.*)

1. *Cardinal* numbers, which express an exact quantity of objects without any report.

2. *Distributive* numbers, which denote distribution and repartition.

3. *Multiplying* numbers, which indicate reiteration or repetition.

4. *Multiplying-distributive* numbers, which combine the idea of multiplication and distribution in one expression.

5. *Ordinal* numbers, which mark the order and succession of objects.

CARDINAL NUMBERS.

<i>Béjig,</i>	-	-	-	-	one.
<i>Nij,</i>	-	-	-	-	two.
<i>Nisswi,</i>	-	-	-	-	three.
<i>Niwin,</i>	-	-	-	-	four.
<i>Nânan,</i>	-	-	-	-	five.
<i>Ningotwâsswi,</i>	-	-	-	-	six.
<i>Nijwâsswi,</i>	-	-	-	-	seven.
<i>Nishwâsswi,</i>	-	-	-	-	eight.

<i>Jāngasswi,</i>	-	-	-	nine.
<i>Midāsswi,</i>	-	-	-	ten.
<i>Midāsswi ashī bejig,</i>	-	-	-	eleven.
<i>Midāsswi ashī nij,</i>	-	-	-	twelve.
<i>Midāsswi ashi nisswi,</i>	-	-	-	thirteen.
“ <i>nūwin,</i>	-	-	-	fourteen.
“ <i>ni ian,</i>	-	-	-	fifteen.
“ <i>nāgotwāsswi,</i>	-	-	-	sixteen.
“ <i>nijwāssi,</i>	-	-	-	seventeen.
“ <i>nishwāsswi,</i>	-	-	-	eighteen.
“ <i>jāngāsswi,</i>	-	-	-	nineteen.
<i>Nijšana,</i>	-	-	-	twenty.
<i>Nijšana, ashi bejig,</i>	-	-	-	21.
“ <i>nij,</i>	-	-	-	22.
“ <i>nisswi,</i>	-	-	-	23.
<i>Nissimidana,</i>	-	-	-	30.
<i>Nissimidana ashi bejig,</i>	-	-	-	31.
<i>Nimidana,</i>	-	-	-	40.
<i>Nānimidana,</i>	-	-	-	50.
<i>Ningotwāssimidana,</i>	-	-	-	60.
<i>Nijwāssimidana,</i>	-	-	-	70.
<i>Nishwāssimidana,</i>	-	-	-	80.
<i>Jāngassimidana,</i>	-	-	-	90.
<i>Ningotwāk,</i>	-	-	-	100.
<i>Ningotwāk ashi bejig,</i>	-	-	-	101.
“ <i>nij,</i>	-	-	-	002.
“ <i>midāsswi,</i>	-	-	-	110.
“ <i>midāsswi ashi bejig,</i>	-	-	-	111.
“ “ <i>ningotwāsswi,</i>	-	-	-	116.
“ <i>nijšana</i>	-	-	-	120.
“ <i>nijšana ashi nānan,</i>	-	-	-	125.
<i>Nijwāk,</i>	-	-	-	200.
“ <i>ashi nānimidana ashi nij,</i>	-	-	-	252.
<i>Nisswāk,</i>	-	-	-	300.
<i>Niwāk</i>	-	-	-	400.
<i>Nānwāk,</i>	-	-	-	500.

<i>Ningotwâsswâk</i> , - - - -	600.
<i>Nijwâsswâk</i> , - - - -	700.
<i>Nishwâsswâk</i> , - - - -	800.
<i>Jangâsswâk</i> , - - - -	900.
<i>Midâsswâk</i> , - - - -	1,000.
<i>Midâsswâk ashi bejig</i> , - - - -	1,000.
“ <i>midâsswi</i> - - - -	1,010.
“ <i>nijwâk ashi nissimidana</i> ,	1,230.
<i>Nijing midâsswâk</i> , - - - -	2,000.
<i>Nissing</i> “ - - - -	3,000.
<i>Niwing</i> “ - - - -	4,000.
<i>Nâning</i> “ - - - -	5,000.
<i>Ningotwâtching midâsswâk</i> , - - - -	6,000.
<i>Nijwâtching</i> “ - - - -	7,000.
<i>Nishwâtching</i> “ - - - -	8,000.
<i>Jângatching</i> “ - - - -	9,000.
<i>Midâtching</i> “ - - - -	10,000.
<i>Midâtching ashi âbiding midâsswâk</i> ,	11,000.
<i>Midâtching ashi âbiding midâsswâkashi nin-</i> <i>gotwâk ashi midâsswi ashi bejig</i> - - - -	11,111.
<i>Midâtching ashi nijing midâsswâk</i> ,	12,000.
“ <i>nissing</i> “ - - - -	13,000.
“ <i>nishwâtching</i> “ - - - -	18,000.
<i>Midâtching ashi jângatching midâsswâk ashi</i> <i>nijwâsswâk ashi nishwâssimidana ashi nin-</i> <i>gotwâssi</i> , - - - -	19,786.
<i>Nijtana dassô midâsswâk</i> ,	20,000.
“ <i>ashi nânan</i> , - - - -	20,005.
“ <i>ashi midâsswâk</i> - - - -	21,000.
“ <i>ashi midâsswâk ashi</i> <i>ningotwâk ashi midâsswi ashi nij</i> , - - - -	21,112.
<i>Nijtana dassô midâsswak ashi nâniny midâss-</i> <i>wâk</i> , - - - -	25,000.
“ <i>nishwâtching</i> <i>midâsswâk ashi nisswâk</i> , - - - -	28,300.
<i>Nissimitana dasso midâsswâk</i> - - - -	30,000.

Nānimidana	“	-	-	50,000.
“	“	ashi nānwāk ashi		
nānan,	-	-	-	50,505.
Jāngassimidana dasso midāsswāk,			-	90,000.
Nīngotwāk	“	-	-	100,000.
Nīsswāk	“	-	-	300,000.
Midāssmāk	“	-	-	1,000,000.
Etc., etc.				

Remark 1. To express 2000, they also say: *nījtānāk*; 3000, *nīssīmidanāk*; 4000, *nīmidanāk*; 5000, *nanīmidanāk*; 6000, *nīngotwāssīmidanāk*; 7000, *nījwāssīmidanāk*; 8000, *nīshwāssīmidanāk*; 9000, *jāngāssīmidanāk*. This is the same as: twenty hundred, thirty hundred, forty hundred, etc.

Remark 2. In counting from *eleven* up to *twenty*, they ordinarily omit *midāsswi*, and only say: *ashi bejig*, eleven; *ashi nīj*, twelve; *ashi nīsswi*, thirteen, etc.

Remark 3. In common quick counting they say *jāng*, instead of *jāngāsswi*, nine; and *kwetch*, instead of *midāsswi*, ten. This is however not to be imitated.

EXAMPLES.

Adam, nitām inini, jāngāsswāk ashī nīssīmidana dassō bibōn gi-bimādisi oma aking. Adam, the first man, lived nine hundred and thirty years on earth.

Nījo bibon gi-anoki, mi dash nānwāk dasswābik jōnīian gi-gashkiad. He has worked two years and earned 500 dollars.

Nāning midāsswāk inīniwar. Jesus o gi-ashamān pagwadakamig, nānan dash eta pakwejiganan o gi-awan. Jesus fed 5000 men in the desert with only five loaves of bread.

Remark 1. The Cardinal numbers from *one* to *ten* undergo a little change before substantives signifying *measure*, of time or of other things; and these substantives always remain in the *singular* number. Instead of *bejig*, *nīj*, *nīsswi*, etc., we say before those substantives: *nīngō*, *nījo*, *nīssō*, *nīo*, *nāno*, *nīngotwāssō*, *nījwāssō*, *nīshwāssō*, *jāngāssō*, *midāssō*. Some instances

of this you have seen in the above Examples, and I will give you some more here.

Ningô gisiss nin gi-anouig. He hired me for a month, or for one month.

Kawin na ki dâ-mijissi ningô tibaigan manitôwegin ? Wouldst thou not give me a yard of cloth.

Nijo bibôn gi-aiâ Moniang. He was two years in Montreal.

Nissô tibaigan papagiwaiânigin ki minin. I give thee three yards of cotton.

Gêga ningotwâsso gisiss gi-inéndi. He was absent nearly six months.

Remark 2. Cardinal numbers from *ten* to *nineteen*, when before substantives denoting *measure*, are expressed in *three* manners, viz :

1. *Midâsso bibon ashi bejig*, eleven years.
 “ *nij*, twelve years.
 “ *nânan*, fifteen years, etc.
2. *Midâsso bibon ashi ningo bibon*, eleven years.
 “ *gisiss* “ *nijo gisiss*, twelve months.
 “ *dibaigan ashi jangâsso dibaigan*, nineteen bushels, etc.
3. *Ashi ningo bibon*, eleven years.
 Ashi nisso dibaigan, thirteen yards, bushels, feet, etc.
 Ashi nâno gisiss, fifteen months, etc.

Note. These *three* manners of expressing numbers are to be applied also to the subsequent *Remarks* ; mutatis mutandis.

Remark 3. When the Cardinal numbers before substantives denoting *measure*, are expressed in *round* numbers, twenty, thirty, fifty, hundred, thousand, etc., the word *dasso* * is put between the number and the substantive, this latter remaining invariably in the *singular*. But when numbers *under ten* are joined to the round numbers, the rules of the foregoing *Remark* take place. You have already seen some cases of this in the above Examples, and here are some more.

Note. The word *dasso* signifies nothing in itself : it is only used in connection with words signifying *measure*, of time or of other things.

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B

Gwaiak nijtana dasso bibon gi-bimâdisi nindânissiban. My deceased daughter has lived just twenty years.

Nimidana dasso tibaigan séniba nin gi-gishpinana. I bought forty yards of ribbon.

Niwâk dassô tibâbishkodjigan, anokadjigan o bimôndan. He carries on his back 200 pounds of goods.

Nimishômissiban ningôtwâk dassô bibon ashi nijô bibon gi-bimâdisi. My deceased grand-father lived a hundred and two years.

Nissimidana ashi nâno tikâbishkodjigan pakwéjiganan nin gishamig. He gave me thirty-five pounds of flour.

Remark 4. When the substantive following the Cardinal number, from *one* to *nineteen*, signifies objects of *wood, stone, metal*, etc., or when *days* are mentioned, the Cardinal number is connected with *certain syllables* alluding to the material, or shape, of the object expressed by the substantive; according to the following scheme.

a. With the syllable *gwan*, to indicate days; as:

Nijogwan nin gi-bimossê. I walked two days.

Jaiqua nissôgwan kâwin wissinissi. He has eaten nothing now three days.

Nânogwan gi-aiâ omâ. He stayed here five days.

Niogwan, nishwâssogwan, midâssogwan; midâssogwan ashi nijogwan, or only; *ashi nijogwan,* etc.

To express *one day*, they will say, *ningo gijig.*

b. With the syllable *ssag*, to denote *wooden vessels*, such as barrels, kegs, boxes, etc., as:

Ningotossag mandâminag nin ga-gishpinanag. I will buy a barrel of corn.

Nijossag pakwéjigansan od aiawan. He has two barrels of crackers.

Jângâssossag sagâiganan. Nine kegs of nails.

Nissossag jonîia. Three boxes of money.

Niossag, nânossag, midâssossag; midâssossag; ashi bejig, etc.

c. With the syllable *weg*, to mark *clothing materials*, as:

Béjigweg wâbôian. One blanket.

Nijweg wâbôianan, niweg dash papagiwaiânan, nissweg dash môshweg, mi minik ga-dibaamagoiân. My pay consisted in two blankets, four shirts and three handkerchiefs.

Nânweg, ningotwassweg, midâssweg ; niJâssweg ashi bejig. . .

d. With the syllables *wâtig* to allude to *wood* or *lumber* ; as :

Kawin ganage bëjigwâtig nabagissag nind aiâwassî. I have not a single board.

Midâsswâtig missan bîdon. Bring ten sticks of wood.

Nisswâtig abwîn. Three paddles.

Ningotwâsswâtig ajêboianan. Six oars.

Nijwâtig, nânwâtig, nijwâsswâtig ; midâsswâtig ashi bejig, midasswatig ashi niwîn ; ashi nanwâtig.

e. With the syllables *wâbik*, to signify *metal*, *stone*, or *glass* ; as :

Bejigwâbik jonîia ki ga-dibaamon. I will pay thee one dollar.

Midâsswâbik wassétchiganabikôn. Ten window-glasses, (ten panes of window-glass.)

Nisswâbik kijabikisiganan. Three stoves.

Nânwâbik jigwanabikog nin binag. I bring with me five grindstones.

Niwâbik, nishwâsswâbik ; midâsswâbik ashi nijwâbik, or, midasswâbik ashi nij, or only ashi nijwâbik, ashi nisswâbik..

f. With the syllables *minag*, to designate *globular objects*, as :

Bëjigominag tchiss ganagé ashamákan. Give him at least one turnip.

Nissôminag mishminag ki ga-minin. I will give thee three apples.

Niomínag opinig. Four potatoes.

Midâssominag anwîn. Ten musket-balls.

Midâssominag ashi bëjig ; midâssominag ashi nij ; midassominag ashi niominag ashi nanominag, ashi jangâssominag.

There are many other syllables of this description in the Otchipwe language, which are attached to Cardinal numbers to allude to some particular object.

Here are again some of them.

g. *wénan*, alluding to a *pair* or *pairs*, as :

Ningotéwan makisinan, a pair of shoes ; *nijewan*, *nisswe-*

- wan*, *nūcewan*; *nanwewan pijikiwag*, five pair of yoke of oxen. *Midāssweewan ashi bejig*; *midassweewan ashi ningotwassweewan*; *ashi jangāssweewan*, nineteen pair.
- h. ōshkin*, to allude to a bag or sack, as :
Ningotoshkin opinig, a bag of potatoes; *nijoshkin*, *nissoshkin*, *nānoshkin*; *nijwāssoshkin mishiminag*, seven bags of apples; *midāssoshkin ashi nānan*, fifteen bags.
- i. ōnag*, to allude to a canoe, boat, vessel, etc., as :
Ningotōnag, *nijonag*; *nionag tchimānan nin wābandanan*. I see four canoes; *nanonag*; *midāssonag nābikwanan*, ten vessels; *midāssonag ashi nanonag ishkotenābikwonan gi-nibomagadon*, fifteen steamboats have perished.
- j. nik*, alluding to the outstretched arms of a man measuring a fathom, as :
Ningotonik, *nijonik*, *nissonik*, *nionik*, *nānonik*; *midāssonik biminakwan*, ten fathoms of cord; *midassonik ashi ningotwāssonik*, sixteen fathoms.
- k. sid*, alluding to the measurement by the foot, as :
Ningotosid, *nijosid*, *nissosid*, *nanosid*, *nishwāssosid*; *midāssosid*, ten feet; *midassosid ashi bejig*; *midassosid ashi nijosid*; *ashi nissosid*, thirteen feet.
- l. wākwōagan*, alluding to the measurement by the span, as :
Ningotwākwōagan, *nisswākwōagan*; *midasswākwōagan*, ten span; *midasswākwōagan ashi nanwākwōagan*, fifteen span.
- m. nindj*, alluding to a finger, for the measurement by the inch, as :
Ningotonindj, one inch; *nijonindj*, *nissonindj*; *jangāssoninij*, nine inches; *midāssonindj ashi bejig*, eleven inches.

Remark 5. The same syllables are also annexed to the interpolation-word *dasso*, under the circumstances referred to in the preceding Remark 3, when the Cardinal numbers before the substantive above described are *round* numbers; as twenty, thirty, forty, eighty, hundred, thousand.—The following Examples will illustrate this Remark.

- a. gwan*, *nijtana dassogwan*, twenty days; *nānimidana dassogwan*, fifty days.

- b. *ssag*, *ningotwák dassóssag bimidé*, a hundred barrels of oil ;
nissimidana dassossag gígô, thirty barrels of fish.
- c. *weg*, *ningotwássimidana dasswég wábôianan*, sixty blankets ;
nimidana dasswég adôpowiniginon, forty tablecloths.
- d. *wátig*, *njwassimidana dasswátig gjikag*, seventy cedars ;
nijtana dasswátig abajin, twenty lodge-poles.
- e. *wábik*, *nishwássimidana dasswábik jonîia*, eighty dollars ;
midásswak dasswábik sagâiganan, one thousand nails.
- f. *minag*, *nissimidana dassôminag anindjimin*, thirty peas ; *jan-*
gássimidana dassôminag ogwissimánan, ninety pumpkins.

And so also with the other syllables ; *dasswéwan*, *dassôshkin*,
dassónag, *dasonik*, *dassosid*, *dasswáwoagan*, *dassonindj*.

Numbers *under ten*, attached to those round numbers, will follow the rules of *Remark 2*. As, *nijtana dassogwan ashi nijogwan* ; *ningotwák dassóssag ashi nánossag*, etc. etc.

The manner of expressing *age*, the *day of the month*, and the *hour*, is another peculiarity and difficulty of the Otchipwe language, which we have to consider here.

Manner of expressing age.

1. If the age of a child is *under a month*, it is expressed in the same manner as the *day of the month*, (p. 315.) F. i. *Anin endassogwanagisid aw abinodji* ? How many days is this child old ? *Nijogwanagisi*, *nissôgwanagisi*, *niogwanagisi*, *midassogwanagisi*, etc. . . It is two, three, four, ten days old, etc. . .
2. If the age of a child is to be expressed in *months*, they say thus :
Anin endasso-gisisswagisid aw abinodji ? How many months is this child old ? *Ningo-gisisswagisi*, *njo-gisisswagisi*, *niogisisswagisi*, *ningotwasso-gisisswagisi*, *midáso-gisisswagisi ashi nisswi*, *nijtana dasso-gisisswagisi ashi nij*, etc. . . . He is one, two, four six, thirteen, twenty-two months old, etc.
3. If the age to be expressed is *not over ten years*, they connect the *Cardinal number* with the word *bibon*, (which signifies winter or year,) and make a verb of it ; thus :

Anin endasso-bibonagisiian? Nin nishwâsso-bibonagis. How many years art thou old? I am eight years old. *Anin endasso-bibonagisid? Midâsso-bibonagisi.* How many years is he (she) old? He (she) is ten years old. *Ogôw nijôdeiag kawin maski nâno-bibonagisissiwag.* These twins are not yet five years old.

4. If the age is from *ten to nineteen years*, it can be expressed in three different manners; thus:

Midâsso-bipônagisi ashi nio bibônagisi, or *midâsso-bibônagisi ashi nîwin*, or *ashi nio-bibonagisi*; he is fourteen years old. (In the first person the second manner is usual; as, *nin midâsso-bibonagis ashi nij*; *nin midâsso-bibonagis ashi nânan*, etc.)

5. If the age is *over nineteen years*, and expressed in *round numbers*, they put *dasso* before *bibon*, and frame the whole into a verb. *Nin nimidana dasso-bibônagis*, or *nimidana nin dassô-bibônagis*; I am forty years old. *Nanimidana dassô-bibônagisi*; he is fifty years of age. *Awashime nîjtana dasso-bibonagisiwag nishimeig*; my brothers are over twenty years old.

6. If the age is *upwards of twenty years*, and expressed in *mixed numbers*, it is given as follows, viz:

Nîjtana dasso-bibonagisi ashi nîwin; he is twenty-four years old. *Nin nânimidana dasso-bibsnagis ashi nisswi*; I am fifty-three years old. *Nîjtana dassô-bibônagisi nin bebêjigoganjim, ashi nij*; my horse is twenty-two years old.

Manner of expressing the day of the month.

The Otchipwe names of the twelve months or moons:

1. *Manito-gisiss*, the moon of the spirit, (January.)
2. *Namébini-gisiss*, the moon of suckers, (fish,) (February.)
3. *Onâbani-gisiss*, the moon of the crust on the snow, (March.)
4. *Bebokwédagiming-gisiss*, the moon of the breaking of the snow shoes, (April.)
5. *Wâbigon-gisiss*, the moon of flowers and blooms, (May.)
6. *Odîimini-gisiss*, the moon of strawberries, (heart-berries) (June.)

7. *Miskwimini-gisiss*, the moon of raspberries, (red-berries,) (July.)
8. *Min-gisiss*, the moon of whortleberries, (August.)
9. *Manominike-gisiss*, the moon of the gathering of wild rice, (September.)
10. *Binâkwi-gisiss*, the moon of the falling of leaves, (October.)
11. *Gashkadino-gisiss*, the moon of freezing, (November.)
12. *Manito-gisissions*, the little moon of the spirit, (December.)

The word *gisiss* which means *sun* and *moon*, is an *animate* substantive. *

The question after the date is in Otchipwe thus: *Anin êndasogwanagisid gisiss nongom*? How many days is the moon old to-day? or, *anin epitch gisissowagak*? How late is the moon?

The answer is, for the *first* day: *Nongom mâdaginso manito-gisiss, namébini-gisiss*, etc.; to-day the month of January, February, etc., begins to be counted. For the *following* days they say: Such a month, or moon, is so and so many days old. F. i.

Manito-gisiss nongom njogwanagisi, to-day is the 2d of Jan.

“ *nissogwanagisi*, to-day is the 3d Jan.

“ *nîogwanagisi*, to-day is the 4th Jan.

“ *nânogwanagisi*, to-day is the 5th Jan.

Namébini-gisiss nongom nishwâssogwanagisi, to-day is the 8th of February.

“ *midâssogwanagisi*, to-day is the 10th of February.

“ *midassogwanagisi ashi bejig*, to-day is the 11th of February.

Onâbani-gisiss nongom ashi nijogwanagisi, to-day is the 11th of March.

“ *nijogwanagisi*, “ 13th March.

“ *nîngotwâssogwanagisi*, to-day is the 16th of March.

* When they want to express the distinction between these two luminaries, they will say *gisiss* for the sun, and *tibikigisiss*, (night sun,) for the moon.‡

Wábigon-gisiss nongom áshi níjwássogwanagisi, to-day is the 17th of May.

“ *jângassogwanagisi*, to-day is the 19th of May.

Wábigon-gisiss nongom níjtana dassogwanagisi, to-day is the 20th of May.

Odéimin-gisiss nongom níjtana dassogwanagisi áshi bejig, to-day is the 21st of June.

Odéimin-gisiss nongom níjtana dassogwanagisi áshi níj, to-day is the 22d of June.

Binákwi-gisiss nongom níjtana dassogwanagisi áshî nânan, to-day is the 25th of October.

Binákwi-gisiss nongom níjtana dassogwanagisi áshi jaugáswi, to-day is the 29th of October.

Maníto-gisiss nongom níssimidana dassogwanagisi, to-day is the 30th of December.

Maníto-gisiss nongom níssimidana dassogwanagisi áshi bejig, to-day is the 31st of December.

Manner of expressing the hour.

The Indians have no proper term for *hour* in their language. They call it *díbaigan*, which signifies *measure* in general, and is applied to several divisions of time and other things. It means: $\frac{1}{2}$ mile, $\frac{1}{2}$ acre, bushel, yard, foot, etc. Applied to the twelve hours tis used thus:

For the *question* :

Anin endasso-díbaiganeg? What o'clock is it? or, *Anin épitch gjígak?* (*épitch tibikak?*) How late is it in the day? (in the night?)

For the *answer* :

Ningo díbaigan, it is one o'clock ;
níjo díbaigan, it is two o'clock ;
níjo díbaigan áshi ábita, it is half-past two ;
níssó díbaigan, it is three o'clock ;
níno “ “ four “
nâno “ “ five “
níshwáso “ “ eight “
midáso “ “ ten “

midáссо dibaigan ashi ábita, it is half-past ten ;
midáссо dibaigan ashi bejig, it is eleven o'clock ;
midáссо dibaigan ashi nij, it is twelve o'clock.

Instead of *midáссо dibaigan ashi nij*, they commonly say :
náwokwe, or, *náwokwémagad*, it is noon ; *abitá-tibikad*, it is
 midnight.

2. DISTRIBUTIVE NUMBERS.

<i>Bébejig</i> , - - -	-	1	by 1; 1 each, or to each,
<i>nénij</i> , - - -	-	2	every time, 2 each, or to each,
<i>nenisswi</i> , - - -	3	"	3 " "
<i>néniwín</i> - - -	4	"	4 " "
<i>nénánan</i> , - - -	5	"	5 " "
<i>néningotwásswi</i> , -	6	"	6 " "
<i>nenijwásswi</i> , - -	7	"	7 " "
<i>nenishwásswi</i> , - -	8	"	8 " "
<i>jéjangasswi</i> , - -	9	"	9 " "
<i>mémidásswi</i> , - -	10	"	10 " "
<i>mémidásswi ashi bejig</i> ,	11	"	11 " "
<i>mémidásswi ashi nij</i> ,	12	"	12 " "
<i>mémidásswi ashi nánan</i> ,	15	"	15 " "
<i>mémidásswi ashi jángasswi</i>	19	"	19 " "
<i>nénijtana</i> , - - -	20	"	20 " "
<i>nénijtana ashi bejig</i> , -	21	"	21 " "
<i>nénissimidana</i> , - -	30	"	30 " "
<i>nénimidana</i> - - -	40	"	40 " "
<i>nénânimidana</i> , - -	50	"	50 " "
<i>néningotwássimidana</i> , -	60	"	60 " "
<i>nenijwássimidana</i> -	70	"	70 " "
<i>nenishwássimidana</i> -	80	"	80 " "
<i>jéjângássimidana</i> , -	90	"	90 " "
<i>néníngotwák</i> - - -	100	every time	100 each or to each,
<i>néníngotwák ashi bejig</i> , -	101	"	101 " "
<i>néníjwák</i> . - - -	200	"	200 " "
<i>jéjangasswák</i> , - - -	900	"	900 " "
<i>memidasswák</i> , - - -	1000	"	1000 " "
<i>níjing memidasswák</i> , -	2000	"	2000 " "

<i>nissing mémidasswâk,</i>	-	3000	“	3000	“	“
<i>midatchîng ashi abid- ing mémidasswâk.</i>	-	11000	“	11000	“	“
<i>midatchîng ashi nijîng mémidasswâk,</i>	- -	12000	“	12000	“	“
<i>nijana dassing mémidass- wâk,</i>	- - -	20000	“	20000	“	“
<i>ningotwâk dassing mēmi- dasswâk,</i>	- -	100000	“	100000	“	“
Etc., etc.						

EXAMPLES.

Kakina ogow ininîwag bebéjig mitigotchimân, gi-minâwag. A boat was given to each of these men.

Nenîwin masinaiganan od aianawan. They have four books each.

Naningim bi-ijân, nēnij dash bi-widjîw kidji-kwiwisensag. Come often, and bring every time two other boys with thee.

Anishinâbeg nenîjweg wâbôianan gi-dîbaamawâwag. The Indians received in their payment two blankets each.

Memidâssossag pakwējiganan od aiawanan. They have ten barrels of flour each.

Nissaiēiag nēningotwâk dassô dîbaigan aki o gi-gishpinadonawa. My brothers bought a hundred acres of land each.

Nissing gi-ijâ tâshkibôdjiganing, jejângassimidana dasswâtig dash nabâgissagon o gi-binan. He went three times to the mill, and brought ninety boards every time.

Memidâsswâbik ashi nânan sagaiganan nin gi-bi-nandôtamagog, nenîjtana dasswâbik dash nin gi-minag. They came and asked me fifteen nails each, and I gave to each twenty, (or twenty each.)

Nenîjtana, nēnissimidana gaie bemâdisidjig gi-nibowag endassô-gijigadinig odenang, mégwa aiâmagak kitchi âkosiwin. Twenty or thirty persons died every day in the city, during the time of cholera.

Remark. All the five *Remarks* (p. 309-313,) are applicable to

Distributive Numbers as well as to Cardinal, as you see in some of the above Examples.

3. MULTIPLYING NUMBERS.

<i>Abiding,</i>	- - - - -	once,
<i>nijing,</i>	- - - - -	twice,
<i>nissing,</i>	- - - - -	three times.
<i>niring,</i>	- - - - -	4 times,
<i>nining,</i>	- - - - -	5 “
<i>ningotwâtching,</i>	- - - - -	6 “
<i>nîjwâtching,</i>	- - - - -	7 “
<i>nîshwâtching,</i>	- - - - -	8 “
<i>jângatchîng,</i>	- - - - -	9 “
<i>midâtchîng,</i>	- - - - -	10 “
<i>midâtchîng ashi âbiding,</i>	- - - - -	11 “
<i>midâtchîng ashi nijing</i>	- - - - -	12 “
<i>midâtchîng ashi jângatchîng,</i>	- - - - -	19 “
<i>nîjtana dassing,</i>	- - - - -	20 “
<i>nîjtana dassing ashi abiding.</i>	- - - - -	21 “
<i>nîjtana dassing ashi nijing,</i>	- - - - -	22 “
<i>nîssemitana dassing,</i>	- - - - -	30 “
<i>ningotwâssimidana dassing,</i>	- - - - -	60 “
<i>ningôtwâk dassing,</i>	- - - - -	100 “
<i>ningôtwâk dassing ashi abiding,</i>	- - - - -	101 “
<i>ningôtwâk dassing ashi midâtchîng ashi nijing,</i>	- - - - -	112 “
<i>nîsswâk dassing,</i>	- - - - -	300 “
<i>nawwâk dassing,</i>	- - - - -	500 “
<i>midasswâk dassing,</i>	- - - - -	1,000 “
<i>midasswâk ashi nîsswak whi nîjtana dassing</i>		
<i>ashi niring,</i>	- - - - -	1,324 “
<i>midâtchîng midasswâk dassing,</i>	- - - - -	10,000 “
<i>ningotwâk dassing</i>	<i>oak dassing,</i>	100,000 “
Etc., etc.		

EXAMPLES.

Nijing ki ga-dipâkonigonan Kije-Manito. God will judge us twice.

Kitchitwa Paul nâning gi-bashanjewa, auamiewin ondji. St.

Paul was flogged five times, for religion's sake.

Ningotwâk dassing ki windamoninim tchi gimôdissiwéy, minotch dash nijing minawa ki gi-gimôdin. I tell you a hundred times not to steal, and yet you have stolen twice again.

Midâtching ashi nissing nin gi-wâbama bibônong. I saw him thirteen times last winter.

Meno-ijiwebisid inini nijwâtching pangishin, minawa dash pasigwi. A just man falls seven times, and rises up again.

Pierre, nôngom tibikak nissing ki gad-âgonwetam kikénimian.
Peter, this night thou shalt deny me three times.

4. MULTIPLYING-DISTRIBUTIVE NUMBERS.

<i>Aîâbiding,</i>	-	once every time ; once each, or to each,
<i>nênjing,</i>	-	twice every time ; twice each, or to each,
<i>nênissing,</i>	-	3 times every time ; 3 times each or to each
<i>nênicing,</i>	- 4	“ “ 4 “ “
<i>nênâning,</i>	- 5	“ “ 5 “ “
<i>nênningotwâtching,</i>	6	“ “ 6 “ “
<i>nenijwâtching,</i>	- 7	“ “ 7 “ “
<i>nenishwâtching,</i>	- 8	“ “ 8 “ “
<i>jêjangâtching,</i>	- 9	“ “ 9 “ “
<i>mémidâtching,</i>	- 10	“ “ 10 “ “
<i>mémidâtching ashi</i> <i>âbiding,</i>		11 times every time ; 11 tim. e., or to e.,
<i>memitatching ashi</i> <i>nijing,</i>	1	“ “ 12 “ “
<i>memidatching ashi</i> <i>naning,</i>	15	“ “ 15 “ “
<i>nênjтана dassing,</i>	20	“ “ 20 “ “
<i>nênjтана dassing</i> <i>ashi âbiding,</i>	21	“ “ 21 “ “
<i>nênissimidana das-</i> <i>sing,</i>	30	“ “ 30 “ “
<i>nênimidana dassing,</i>	40	“ “ 40 “ “

<i>jéjangassimidana</i>					
<i>dassing,</i>	90	“	90	“	“
<i>néníngotwák das-</i>					
<i>sing,</i>	100	“	100	“	“
<i>néníngotwák das-</i>					
<i>sing ashi abiding,</i>	101	“	101	“	“
<i>néníngotwák das-</i>					
<i>sing achi midat-</i>					
<i>ching ashi jân-</i>					
<i>gatchin,</i>	119	“	119	“	“
<i>nénijwák dassing,</i>	200	“	200	“	“
<i>nénisswák dassing,</i>	300	“	300	“	“
<i>jéjangasswák das-</i>					
<i>sing,</i>	900	“	900	“	“
<i>mémidasswák das-</i>					
<i>sing,</i>	1000	“	1000	“	“
<i>wémidasswák ashi</i>					
<i>nijwak ashi nis-</i>					
<i>simidana dassing</i>					
<i>ashi níwing,</i>	1234	“	1234	“	“
<i>mémidatching</i>					
<i>midasswák das-</i>					
<i>sing.</i>	10,000	“	10,000	“	“
<i>néníngotwák das-</i>					
<i>sing midass-</i>					
<i>wák,</i>	100,000	“	100,000	“	“
Etc., etc.					

EXAMPLES.

Gêget matchi kwiwisensish mabam; nénijing, nénissing gaie o gi-papakiteowan iniv widji-kwiwisensan. This is indeed a bad boy; he struck twice or three times each of these his fellow-boys.

Nij ningwissag nêânig gi-ijâwag odenang. Two of my sons went to town five times each.

Nissing bi-ijawag endassô-gîjigadinig, nêniwing dash mojang nin

kikinoamawag. They come three times a day ; and I teach them their lessons four times every time (they come.)

Nij masinaiganan nind aiunan, nenjwâatching dash jaigwa nin gi-wâbandanan. I have two books, and I have read them already seven times each.

Nénissing nin gi-ganônog. I have spoken three times to each, (to every one of them.)

Nisswi nind inawémaganag wâssa aiawag, nénishwâatching dash jaigwa nin mâljibiamâwag. Three of my relatives are far off, and I have already written eight times to each.

5. ORDINAL NUMBERS.

Nêtamissing, or *nitam*, the first, or first ;
êko-nijing, the second, or secondly ;
êko-nissing, the third, or thirdly ;
êko-niwing, the fourth, or fourthly ;
eko-nânaning, the fifth, or fifthly ;
eko-ningotwâatching, the sixth, or sixthly ;
eko-njwâatching, the seventh, or seventhly ;
eko-nishwâatching, the eighth, or eighthly ;
eko-jângatching, the ninth, or ninthly ;
eko-midatching, the tenth, or tenthly ;
eko-ashi-bejig, the eleventh, or eleventhly ;
êko-ashi-nijing, the twelfth, or twelfthly ;
eko-ashi-nissing, the thirteenth, or thirteenthly ;
eko-ashi-jangatching, the nineteenth, or nineteenthly ;
eko-njtanaweg, the twentieth, or twentiethly ;
eko-njtanaweg ashi bejig, the twenty-first, or twenty-firstly ;
eko-njtana ashi nijing, the twenty-second, or twenty-secondly ;
eko-njtana ashi nissing, the twenty-third, or twenty-thirdly ;
eko-nissimidanaweg, thirtieth, or thirtiethly ;
eko-nissimidana ashi bejig, the thirty-first, or thirty-firstly ;
eko-nissimidana ashi nijing, the thirty-second, or thirty-secondly ;
eko-nissimidana ashi nâwing, the thirty-fifth, or thirty-fifthly.
eko-nimidâwag, the fortieth, or fortiethly ;
eko-nânimidâwag, the fiftieth, or fiftiethly ;

eko-ningotwâssimidanaweg, the sixtieth, or sixtiethly ;
eko-nîjwassimidanaweg, the seventieth, or seventiethly ;
eko nîshwâssimidanaweg, the eightieth, or eightiethly ;
eko-jângassimidanaweg, the ninetieth, or ninetiethly ;
eko-ningotwâkwak, the hundredth, or hundredthly ;
eko-ningotwâkwak ashi bejig, the hundred-first, or hundred-firstly ;
eko-ningotwâk ashi nijing, the hundred and second, or hundred and secondly ;
eko-ningotwâk ashi nissing, the hundred and third, or hundred and thirdly ;
eko-ningotwâk ashi midâtchîng ashi bejig, the hundred and eleventh, or hundred and eleventhly ;
eko-ningotwâk ashi midâsswi ashi nijing, the hundred and twelfth, or hundred and twelfthly ;
eko-ningotwâk ashi midâsswi ashi nissing, the hundred and thirteenth, or hundred and thirteenthly ;
eko-ningotwâk ashi nijtanaweg, the hundred and twentieth, or hundred and twentiethly ;
eko-ningotwâk ashi nijtanaweg ashi bejig, the hundred and twenty-first, or hundred and twenty-firstly ;
eko-ningotwâk ashi nijtana ashi nijing, the hundred and twenty-second, or hundred and twenty-secondly ;
eko-ningotwâk ashi nissimidanaweg, the hundred and thirtieth, or hundred and thirtiethly ;
eko-nîjwakwâk, the two hundredth, or two hundredthly ;
eko-nisswakwâk, the three hundredth, or three hundredthly ;
eko-jangasswakwâk, the nine hundredth, or nine hundredthly ;
eko-midasswakwâk, the thousandth, or thousandthly ;
eko-nijing midasswâk, the two thousandth, or two thousandthly ;
Etc., etc.

EXAMPLES.

Nitam inini Adam kitchi ginwênj gi-bimâdisi. The first man Adam lived very long.

Eko-nissing apâbiwinan namadabi. He sits on the third bench.
Kitchi ganâsongewin eko-niwing Kijé-Manito o ganâsongewinan.

The fourth commandment of God is a great commandment.

Eko nijlana ashi nissing wâkaigauan odenâg, ni ima endaiân.

I live in the twenty-third house in the village.

Kitchi nîbiwa atéwan wedi masinaiganan, éko-ashi-nissing dash bidawishin. There are a great many books there, bring me the thirteenth.

Anin iw éko-midâsswakwak ashi bėjig gagwéndjindiwînan?

Which is the thousand and first question?

Eko-nânawing omôdensan bîdon; wênijishing maskîki pindemagad. Bring here the fifth vial; there is a good medicine in it.

Eko-nijing gabeshiwînan ni maiâmawi-onijishing. The second encampment is the best of all.

Remark. You see in the above Examples, that the Otchipwe substantive following the *Ordinal Number*, is always in the *plural*, different from the English, which is in the *singular*. The reason for this is, because the Otchipwe Ordinal denotes a *selection out of several objects*. So, for instance, in the above Examples: *Eka-nissing apâbiwînan*, the proper sense is: the *third of the benches* that are standing there.—*Eko-nânâwing omodensan*: the *fifth of the vials* that are placed somewhere.—*Eko-nijing gabeshiwînan*: the *second of all the encampments* on a certain route.

Cardinal numbers are frequently transformed into verbs, which may be called *Numeral verbs*. This transformation is performed in two different ways, according to the *substantive* to which the numeral verb refers, being different for each of the two classes of substantives, animate and inanimate.

1. *Numeral Verbs for animate Substantives.*

Bėjig, one; *nin bėjig*, I am one, or alone,

ki bėjig, thou art one,

bėjigo, he (she) is one,

Nij, two; *nin nijimîn*, we are two of us,

ki nijim, you are two,

nijiwag, they are two,

Nisswi, three ; *nin nissimin*, we are three,
ki nissim, you are three,
nissiwag, they are three.

Niwu, four ; *nin niwimin*, we are four of us, etc.

Nānan, five ; *nin nānanimin*, we are five.

Ningotwāssi, six ; *nin ningotwāchimin*, we are six.

Nijwāsswi, seven ; *nin nijwāchimin*, we are seven.

Nishwāsswi, eight ; *nin nishwāchimin*, we are eight.

Jāngāsswi, nine ; *nin jāngāchimin*, we are nine.

Midāsswi, ten ; *nin midāchimin*, or *nin midādatchimin*, we are ten.

Midāsswi ashi bejig, eleven ; *nin midadatchimin ashi bejig*, we are eleven.

Midāsswi ashi nij, twelve ; *nin midudatchimin ashi nij*, we are twelve.

Midāsswi ashi nisswi, thirteen ; *nin midādatchimin ashi nisswi*, we are thirteen, etc.

Nijtana, twenty ; *nin nijtanawémin*, we are twenty of us.

Nijtana ashi bejig, twenty-one ; *nin nijtanawémin ashi bejig*, we are twenty-one.

Nissimidana, thirty ; *nin nissimidanawémin*, we are thirty.

Nijwāssimidana, seventy ; *nin nijwāssimidanawémin*, we are seventy.

Jāngāssimidana, ninety ; *nin jāngāssimidanawémin*, we are ninety.

Ningotwāk, a hundred ; *nin ningotwākosimin*, we are a hundred.

Ningotwāk ashi bejig, 101 ; *nin ningotwākosimin ashi bejig*, we are 101 of us.

Ningotwāk ashi midāsswi, 110 ; *nin ningotwākosimin ashi midāsswi*, we are 110.

Ningotwāk ashi nijtana ashi nisswi, 123 ; *nin ningotwākosimin ashi nijtana ashi nisswi*, we are 123.

Nijwāk, 200 ; *nin nijwākosimin*, we are 200.

Midāsswāk, 1,000 ; *nin midāsswākosimin*, we are 1,000.

Nijing midāsswāk, 2,000 ; *nijing midasswākosimin*, we are 2,000.

Nāning midāsswāk, 5,000 ; *nāning nin midasswākosimin*, we are 5,000.

Midatching midâsswak, 10,000 ; *midatching nin midasswâkosimin*, we are 10,000 of us.

Midatching ashi âbiding midâsswâk, 11,000 ; *midatching ashi âbiding nin midasswâkosimin*, we are 11,000.

Midatching ashi nissing midâsswâk, 13,000 ; *midatching ashi nissing nin midasswâkosimin*, we are 13,000.

Midatching ashi niwing midâsswâk ashi nisswâk ashi midâsswi ashi nijwâsswi, 14,317 ; *midatching ashi niwing nin midâsswâkosimin ashi nisswâk ashi midâsswi ashi nijwâssi*, we are 14,317.

Nijtana dassô midâsswâk, 20,000 ; *nijtana nin dasso midâsswâkosimin*, we are 20,000.

Nijtana dassô midâsswak ashi midâsswak, 21,000 ; *nijtana nin dasso midasswâkosimin ashi midasswâk*, we are 21,000.

Nijtana dassô midâsswak ashi midâsswak ashi ningotwâk ashi midâsswi ashi bejiy, 21,111 ; *nijtana nin dasso midasswâkosimin ashi midâsswak ashi ningotwâk ashi midâsswi ashi bejiy*, we are 21,111.

Ningotwâk dasso midâsswâk, 100,500 ; *ningotwâk nin dassô midâsswâkosimin*, we are 100,000.

Midasswâk dassô midâsswâk, 2,000,000 ; *midâsswak nin dasso midasswâkosimin*, we are a million of people.

Etc., etc.

Remark 1. All these numeral verbs belong to the I. Conjugation, and may be conjugated throughout all the tenses and moods, both in the affirmative and negative forms, in the *plural*, (except the first one.)

Remark 2. As a particularity of the Otchipwe language, we observe here, that these numeral verbs are sometimes even employed in the *singular*. F. i. *Nissi*, he is three, (three in one, as in the Blessed Trinity.) They also say, for instance, when a man has a wife and four children: *Ningotwâtchi*, he is six. When a widower or a widow has three children, they will say: *Niwi*, he (she) is four.

EXAMPLES.

Bejigo eta ninidjâniss, kin dash kinidjânissag nijwâtchiway. I have only one child, but thou hast seven of them.

Nânanibanig ninidjânissag, nij dash gi-nibowag, mi dash nongom nîssiwad eta. I had five children, but two died, and so there are now only three.

Kawin midasswâkosissiwag eta omâ odênang bemâdisidjig, nawatch bâtainowag. Not only a thousand persons live in this town, but more.

Midâtching ashi nâninig midasswâkosiwag kakina Otchipweg endashiwad. The number of the Chippewa Indians is fifteen thousand.

Otâway dush niwing midasswâkosiwag. And the number of the Ottawa Indians is four thousand.

Kitchi odênang Wawiiâtanong gega nijtana dasso midasswâkosiwag bemâdisidjig. The number of the inhabitants of the city of Detroit is about twenty thousand.

Nongom ga-bi-ijâdjig kikinoamâding kawin gi-de-nijtanawessiwag. Those that came to-day to school, were not quite twenty.

Midâdatchiwag nin pijikimag, nin manishtanishimag dash midâdatchiwag ashin niwin. I have ten cows and fourteen sheep.

2. *Numeral Verbs for inanimate Substantives.*

Béjig, one ; *béjigwan*, one thing.

Nij, two ; *nijinon*, there are two things.

Nisswi, three ; *nissinon*, there are three things.

Niwin, four ; *niwinon*, there are four things.

Nânan, five ; *nânaninon*, there are five things.

Ningotwâsswi, six ; *ningotwâtchinon*, there are six things.

Nijwâsswi, seven ; *nijwâtchinon*, there are seven things.

Nishwâsswi, eight ; *nishwâtchinon*, there are eight things.

Jângasswi, nine ; *jângatchinon*, there are nine things.

Midâsswi, ten ; *midâdatchinon*, there are ten things.

Midâsswi ashî béjig, eleven ; *midâdatchinon ashî bejig*, there are eleven things.

Midásswi ashi nānan, fifteen; *midádatchinon ashi nānan*, there are fifteen things.

Nijtana, twenty; *njtanawéwan*, there are twenty things.

Nijtana ashi bejig, twenty-one; *njtanawéwan ashi bejig*, there are twenty-one things.

Ningotwassimidana, sixty; *ningotwássimidanawéwan*, there are sixty things.

Ningotwákwadon, 100

Ningotwákwadon ashi béjig, 101.

Ningotwákwadon ashi midásswi, 110.

Nijwákwadon, 200.

Nisswákwadon, 300.

Midáswákwadon, 1,000.

Midáswákwadon ashi ningotwák, 1,100.

Nijing midáswákwadon, 2,000.

Midátching midáswákwadon, 10,000.

Nijtana dassô midáswákwadon, 20,000.

Ningotwássimidana dassô midáswákwadon, 60,000.

Ningotwák dasso midáswákwadon, 100,000.

Midáswák dasso midáswákwadon, 1,000,000 of inanimates objects.

Remark. Some of these inanimate numeral verbs, (being all unipersonal,) belong to the VII. Conjugation, in the *plural*, (except the first,) and others to the IX. Conjugation.

EXAMPLES.

Nijnin nind adopówinan, ningotwáatchinon dash nind apábivinan. I have two tables and six chairs.

Oma odéngang midádatchinon anamiéwigamigon ashi bejig. In this city there are eleven churches.

*Nānaniniwan * o wákaiganan.* He possesses five houses.

Anin endassing ki masinaiganan?—Njtanawéwan ashi nisswi.
How many books hast thou?—Twenty-three, (or, there are twenty-three.)

* Report to a second third person.

Awashime nibiwa nin nind aiânan ; géga niwâkwadon nin masinaiganan. I have more; I have nearly four hundred books.
Midâdatekinon Kije-Manito o ganâsongewiuan. There are ten commandments of God.

CHAPTER VI.

OF PREPOSITIONS.

A *Preposition* is a word placed before a substantive or a pronoun, to show the relation between it and some other word in the sentence.

The word following a preposition, is the *complement* thereof, or its *object*.

There is a great difference, regarding prepositions, between the Otchipwe language and other languages.

The same preposition is sometimes employed to point out different relations. We shall see here how the principal prepositions of the English language, in their different relations, are given in Otchipwe.

There are in this language scarcely any prepositions that *precede the substantive*; they are ordinarily *connected with the substantive* which is their complement, forming with it only one word; or they *precede the verb* to which they refer, and are conjugated with the verb.

We shall see here: I° which are the prepositions that precede the substantive, their complement. II° We will consider the prepositions that are connected with the substantive, their complement, forming but one word with it. III° We shall point out the manner, how prepositions precede the verb, their complement, and are conjugated with it.

The principal Otchipwe prepositions that *precede a substantive*, (and which may properly be called prepositions,) are the following, viz :

1. *Tchigaii* or *tchig'*, near, nigh, by, close by, at, to, v. g.
Tchigaii tchibaiatigong gi-nibâwivag K. Marie, K. Jean gaié.

Near the cross (or, by the cross) stood St. Mary and St. John.
Tchig' ishkote aton iw. Put this to the fire, (near the fire.)

Remark. The abbreviated preposition *tchig'* is sometimes connected with the complement, and changes it a little. F. i. *tchigikana*, close by the road, or, near the path; instead of *tchig' mikana*; *tchigikana jingishin*, he lies near the road; *tchigikana namadabiban*, he was sitting by the path.—*Tchigâtig*, near a piece of wood, instead of *tchig' wâtig*; *tchigâtig nin namadab*, I am sitting by a piece of wood.

2. *Giwitaii*, round, around, v. g.

Kakina giwitaii kitchigaming nin gi-bimishkâ.

3. *Pindjaii* or *pindj'*, in, within, inside of, v. g.

Pindj' anamiewigamig, in the church; *pindjaii kitiganing*, in the field, (within the enclosure.)

Remark The English preposition *in* is more commonly expressed by *terminations* added to the complement, than by *pindj'* or *pindjaii*. (See the Examples of No. 11.)

4. *Kabé* or *mégwa*, during, throughout, v. g.

Pitchinâgo kabé-gijig nin gi-kitchi-anoki. Yesterday I have worked hard all day, or during all day.

Mégwa migâding, during war. *Mégwa nâwokwe-wissining*, during dinner.

5. *Nâwaii* or *nâssawai*, between, through, amidst, v. g.

Jesus gi-sassagâkwaowa tchibaiâtigong nâssawai nij gemôdish-kiniidjin. Jesus was crucified between two thieves.

6. *Mégwe*, among, v. g.

Mégwe anishinâben gi-ani-nitâwigi. He was brought up among the Indians.

7. *Anâmai* or *anâm'*, under, underneath, below, beneath, v. g.
Auâmai adôpowining jingishin gâjagens. The cat lies under the table. *Anâmai nibaganing*; under the bed.

8. *Ogitchâii* or *ogitch'*, on, upon, v. g.

Kego ogitchaii nibaganing awi-namadabiken. Don't sit down upon the bed. *Ogitch' adôpowin*, on the table.

Remark. The English preposition *on* or *upon* is more commonly expressed, in the Otchipwe language, by *terminations* added to its complement, than by *ogitchaii* or *ogitch*'.

9. *Ajawaiï*, behind, v. g.

Ajawaiï wâkaiganing gi-kâsoidiso. He hid himself behind the house.

Remark. The preposition *behind* is often expressed by the word which signifies *the back*. F. i. *Nin pikwanang nibawi*, he stands behind me; (*nin pikwan*, my back.) *Awenen aw ki pikwanang nemadabid?* Who is sitting behind thee? (*ki pikwan*, thy back.)

10. *Nakakéïa*, or *inakakéïa*, towards, to, about. (These words are always put after the complement.) V. g.

Kishpin osâm kashkendaman oma aking, gijigoug nakakeïa inâ-bin; mi sa wedi ge-jawendagosïian kaginiy. When thou art too much grieved on earth, look towards heaven; there thou wilt be happy eternally.

Môniang nakakeïa nin wi-ïja sigwang. I intended to go to Montreal next spring.

Remark on No. 1.

All the prepositions of this Number are as well adverbs as prepositions, and most of them rather adverbs than prepositions.

II.

Let us consider now the prepositions that are *connected with the substantive* which is their complement, forming with it but one word. Or rather, (to speak Otchipwe grammatically,) let us see, how the Otchipwe language, instead of using distinct prepositions, adds certain terminations to substantives, by which English prepositions are expressed.

These English prepositions are: *at, in, from, out, of, on, to*. The Otchipwe language expresses them by the following *five terminations*, which are annexed to the complements of the said prepositions; viz: *g, ng, ang, ing, ong*.—Examples will illustrate the matter.

1. Termination, *g*. *Kitigéwininiwag kitchi anokiwag o kitigâniwag*. Farmers work hard in their fields. (*O kitiganiwan*, their fields; *o kitiganiwag*, in their fields.) *O wigiwâmiwag ondjibâwag*, they come out of their houses, (or lodges.) *O wigiwâmiwan*, their houses; *o wigiwâmiwag*, out of their houses.
O wigiwâmiwag aiwag, they are in their houses. (*O wigiwamiwan*, their houses; *o wigiwamiwag*, in their houses.)
Nibing, in summer. (*Nibin*, summer.) *Bibông*, in winter. (*Bibôn*, winter.)
2. Termination, *ng*. *Gigôiaq nibing bimâdisiwag*, fishes live in the water. (*Nibi*, water; *nibing*, in the water.)
Sibing nin gi-bimishkâmin, we traveled (in a boat) on a river. (*Sibi*, river; *sibing*, on a river, or in a river.)
Kitchigaming ki ga-bimâshîmin, we will sail on the lake. (*Kitchigami*, lake, *kitchigaming*, on, or in the lake.)
Jâganâshiwaking nitam nin wi-ijâ, pânima dash Wemitigôjiwaking. I will first go to England, and then to France. (*Jâganâshiwaki*, England; *Jaganâshiwaking*, to, (in, or from,) England. *Wemitigojiwaki*, France; *Wemitigojiwaking*, to, (in, or from,) France.)
Jâganâshiwaking nind ondjiba, I come from England.
Jaganâshiwaking danisi, he lives in England.
Jominâbong, in the wine. (*Jominâbo*, wine.)
Odenang, in, to, from, the village or town. (*Odena*, village, town, city)
3. Termination, *ang*. *Wegonen eteg oma maskimodang?* What is in that bag? (*Mashkimod*, bag.)
Nin pikwanang, nin gi-pakiteog, he struck me on my back. (*Nin pikwan*, my back.)
Mîn ondjigâ n'otâwagang, matter is running out of my ear. (*Otâwag*, his ear.)
Minî atênî otâwagang, there is matter in his ear.
Onikang, in, or on, his arm. (*Onik*, his arm.)
Nisidang, in, or on my foot. (*Nisid*, my foot.)
Omissadâng, in, or on, his belly. (*Omissad*, his belly.)

4. Termination, *ing*. *Auisbinâbe anâkaning, nomadabi wissinid, nin dash apabiwining nin namadab, adôpowining dâsh nin wissin*. The Indian sits *on* a mat when eating, but I sit *on* a chair, and eat *on* a table. (*Anâkan*, a mat ; *apâbiwin*, a chair ; *adôpowin*, a table.)

Ninindjing, in my hand. (*Ninindj*, my hand.)

Mikwaming, *on* the ice. (*Mikwan*, ice.)

Wigiwâming, *in* a lodge, (or house). (*Wigiwâm*, lodge.)

Jerusaleming, *in* or *from* Jerusalem.

Kitigâning ninul ondjiba, I come *from* the field. *Kitigâning ninul ija*, I am going *to* the field. (*Kitigun*, field, garden.)

5. Termination, *ong*. *Menô-ijiwebisidjig gijigong ta-ijâwag*. The good one will go to heaven. (*Gijig*, heaven, sky, day.)

Wikwêdong gi-ondji-mâdja, Wawiiâtanong gi-ani-ija, nongom dash Kebekong wi-ija. He started *from* L'Anse, went *to* Detroit, and now he intends to go *to* Quebec. (*Wikwêd*, L'Anse ; *Wawiiâtan*, Detroit ; *Kibek*, Quebec.)

Tchibaiâtigong, *on* the cross. (*Tchibaiâtig*, cross.)

Akikong, *in* the kettle. (*Akik*, kettle.)

Oshkinjigong, *in* his eye, or face. (*Oshkinjig*, his eye, or face.)

Remarks on No. II.

You see that the same termination can express several prepositions ; as, for instance, in the second termination, where *Jaganashiwaking* can mean : *in, to, from*, England. The verb must decide, which of the three prepositions you have to employ, when you translate from Otchipwe into English.

The same five terminations are also employed to render in Otchipwe the English phrases that express *comparison*, and contain the words *like*, or *as....as*. We will consider some Examples on each of the above five terminations.

1. Term. *Nibing iji kijâte nongom*, it is warm to-day like in summer, or as warm as in summer. (Or, *nâbinjin iji kijâte*.)
Bibong iji kissinamagad jâgwa, it is already cold like in winter. (Or, *bebongin iji kissinamagad*.)

Bibong ijinâgwad, it looks like winter. (Or, *bebongin ijini-nagwad*.)

2. Term. *Nibing iji binâgami iw*, this liquid is as clear (clean) as water.

Jominâbong ipogwad, it tastes like wine.

Anishinâbeng gi-binâdisi Kije-Manito oma aking, God lived on earth in the form of a man (like a man).

Oshkinaweng iji kijika aw akivesi, this old man walks as fast as a young man.

3. Term. *Mashkimodang ijinagwad nin papagiwaan*, my shirt looks like a bag.

Kitawagang iji ginwamagad iw, this is as long as thy ears.

4. Term. *Anamiwining apitenlâgwadon mino nagamonan*, good hymns are of as high a value as prayer.

Assining iji mashkâwamagad iw, this is as hard as a stone.

Matchi manitokewining iji manadad bishigwadisiwin, fornication is as bad (as great a sin) as idolatry.

5. Term. *Wawitatonong iji mitchamagad iw odena*, that city is as large as Detroit.

Mitigong, ijinagwad ow, this looks like wood.

Geya ajuweshkong, iji ginwamagad ki mokomân, thy knife is almost as long as a sword.

III.

All the other prepositions of the Otchipwe language are connected with *verbs*, in a manner altogether peculiar to this language. As there are no general rules for this connection, it must be acquired by use.

The following Examples on some of the prepositions of this description, will facilitate to the learner the acquirement of their correct use.

1. *Ondji*, (In the *Change wêndji*), for, for the sake of, because, on account of, relating, regarding, respecting, in regard to ; therefore, by reason of, through, v. g.

Kin nin bi-ondji-ija oma, I come here for thy saké, on account of thee.

Kije-Manito oudji-anwenindison gi-bata-diaan, repent of thy sins for God's sake.

Nitam anishinâbeg gi-bata-dodamowad, mi wendji-nibowad kakina anishinâbeg; because the first men sinned, therefore all men die.

Debeniminang c jawendjigewin nin gad-oudji-boniton nin matchi ijwebisiwin; through the grace of the Lord I will abandon my bad conduct, (bad behavior.)

2. *Eko-, ga-ako-, ged ako-*, since, ago, all the time, ever since, as long as, v. g.

Jaiywa nisso bibonagadini ga-ako-mâdjad, he left here these three years ago.

Kakina bakân ijînâgwad eko-aiaian oma, all is changed here since my arrival.

Eko-bimâdisiian wojag ki mino ganawewim; thou tookest well care of me all my lifetime, (since the beginning of my life.)

Eko-bibonagak apin kid âkos, thou hast been sick ever since the beginning of winter.

Ged-ako-bimadisiian, as long as I shall live. *Eko-akiwang*, since the creation of the earth.

3. *Ishkwâ-, gi-ishkwa-, ged-ishkwa-*, after, or the end of something, v. g.

Gi-ishkwâ-anamiégijigak, after Sunday; *gi-ishkwâ nâwokweg*, after noon.

Aniincapi ged-ishkwâ-akûwang? When will the end of the world be?

Kijë-Manito éta c kikéndan api ged-ishkwa-akûwaninig. God only knows when the end of the world will be.

Gi-ishkwa-wissiniitân nin ga-mâdja, I will start after dinner, (after eating.)

Remark on No. III.

These prepositions again are rather adverbs. We will do better to consider the rest of them under the head of Adverbs.

The following remarks and examples may yet be useful in the Chapter of Prepositions.

The following English prepositions: *with, without, to, (before names of persons,) before, except, excepting, as for, according to, against, instead of,* are expressed in Ochipwe in a very peculiar manner, which cannot be established by rules, but must be learned from use. The Examples given here below will make you understand a little this particular manner of expressing prepositions.

1. *With.* The just ones will go to heaven *wéé* soul and body, after resurrection. *Kegi-otchitâg, kegi-wiaw gaie gijigong ta-ijâ-wag méno-ijwébisidjig gi abitchibâwad.* I came in the house with my snow-shoes on; *kegi-âgin nin gi-pindige wâkaiganing.*

Thou comest *with* thy axe; *kegi-wâgâkwad ki-bi-ija.* I am married *with* this woman; *nin widigéma aw ikwé.* I eat *with* somebody, *nin widôpama awiia.* I sleep *with* somebody, *nin wibema awiia.* I sit down with him, (her,) *nin widabima.* I am standing *with* him, (her), *nin widjigâbaritawa.* I walk *with* somebody, *nin widjwa awiia.* I write *with* a pen, *migwan nind awa ojibiégeân.*

I struck him *with* my hand, *ninindj nin gi-pakiteowa.* Thou struckest him *with* a stone, *assin ki gi-pakiteowa.* He struck him *with* a stick, *mitig o gi-pakiteowan.*

I made a hole in the ice *with* an axe, *nin gi-twâige wâgâkwad.*

2. *Without.* (This preposition is always expressed in Ochipwe with a verb in the negative form.)

He is a man *without* malice, *aw inini kawin manjininiwagisissi.*

Those that live *without* the knowledge of God, are unhappy; *kitimâgisicwag kekênimassigog Kije-Memitou.*

One cannot live *without* eating, *kawin dâ-bimâdisissim wisinissing.*

Nobody can see *without* eyes, *kawin awiâ dâ-wâbissi oshkinjigossig.*

I could not write *without* hands, *kawin nin da-gushkitossin tchi ogibiégeân onindjissiwân.*

3. *To*, (before nouns of *persons*,) I will return to my father, *noss nin wi-ijânan*.
Sinner, return *to* the Lord thy God, and *to* Jesus thy Savior ; *baiata-ijicebisian, awi-nasikaw neiâb Debendjiged ki Kije-Manitom, Jesus gaie ga-bimâdjik*.
He is gone *to* his parents, *onigûigon od ijânan*.
4. *Before*. Nothing is hidden *before* God, *kawin gego kâdjigâ-dessinon enâssamid Kije-Manito*.
The hypocrites of old stood *before* the houses of the city, when praying ; *gaiat ga-bi-anamiêkasodjig nânibawibanig enâssamissinîg wâkaiyanan odeuang enamiecadjin*.
We shall all appear *before* Jesus, to be judged ; *kakina ki ganibâwimin enâssamabid Jesus, tchi dibakonigoiang*.
Before me, (when I am *standing*,) *enassamiyâbwiiân*.
Before thee, (when thou art *sitting*,) *enâssamabiian*.
Before him, (when he is *lying*,) *enâssamishîng*, etc., etc.
5. *Except, excepting*. He works every day, *except* Sunday ; *endassô-gijigak anoki, enamiegijigadinîgin eta kawin*.
I would willingly lose all, *except* my religion ; *nin dâ miwendam kakina gego tchi wanitoiân, nind anamiewin eta kawin*.
All my children died, *except* the oldest one ; *kakina nimidjânissag gi-nibowag, sesikisid eta ishkwane*.
We are all sick in the house, *except* my mother ; *kakina nind âkosimin ondashiiang, ninga eta kawin*.
6. *As for*. . . *As for* me, (for my part,) I will not go where they dance ; *nin win kawin nin wi-ijassi nimûiding*.
As for him, (for his part,) he has no objection ; *win igo kawin win ningot ikkitossi*.
As for thee, thou hast a good knowledge of religion, but thy brother knows nothing of it ; *kin win ki kikendan weweni anamiewin, kishime dash kawin gego o kikendansin*.
As for your work, I will speak to you to-morrow about it ; *iw dash kid anokiwiniwa ejwebak, wâbang ki gawindamoninim*.
7. *According to*. Lord, let all be *according to* thy will ; *Debeni-miian, apêgish enendaman ijiwebak kakina*.

I regulate my life *according* to thy instructions ; *nin ijissiton nin bimôdisiwin eji-gagikimîian*.

According to thy word ; *ekkitoian*. *According* to the reports of people ; *ekkitowad anishinâbeg*, or *bemâdisidjig*.

Live *according* to the commandments of God, and you will be happy ; *eji-ganâsonged Kije-Manito, iji-bimâdisiwo, mi dash tchi jawendagosiiëg*.

8. *Against*. Who is not with me, is *against* me ; *aw wadjiwisig nind agowcetag*.

He goes away *against* my will ; *mînotch mâtja ano ginaamawog*.

He that acts *against* the will of God, is a sinner ; *aw aiagonwetawad Kije-Maniton, batâ-ijiwebisi*.

Never do anything *against* the injunctions of thy religious instructor ; *kego wika yego dodângen eji-ginaamok enamie-gagikimik*.

9. *Instead of*. Thou wouldst not give to thy child a stone *instead of* bread ; *kawin ki da-dodansi iw tchi mînassiwad kinidjâniss pakwejiganan, meshkwat dash assintn tchi mînad*. *Instead of* happiness which the sinner endeavors to procure, he will find real misery ; *baiatâ-ijiwebisid kawin jawendagosiwîn o gad-aiansin nendawendang, meshkwat gwaiak kitimâ-gisiwîn o ya-mikan*.

Instead of a book thou givest me a little picture ; *kawin masinaiyan ki mijissi, meshkwat masinitchigans ki mij*.

CHAPTER VII.

OF ADVERBS.

An *Adverb* is a word joined to a verb or to an adjective, and sometimes to another adverb, to denote or modify some circumstance respecting it. So, for instance, when we say, *aw inini kitchi âkosi*, this man is very sick ; the adverb *kitchi*, very, modifies the verb *âkosi*, he is sick, and denotes how the man is sick.

Adverbs may be divided into various classes, according to their signification. We will mention here some of each class, with short Examples, to facilitate the use of this part of speech.

1. *Adverbs denoting manner.*

Wewéni, well, rightly, correctly, v. g.

Kishpin go go wejítòian, weweni ojítón; when thou art doing something, do it well.

Weweni ojíbiiigen; write correctly.

Iw epítendagwak tchi ojítóng, apítendagwad weweni tchi ojítóng; what is worth doing, is worth doing well.

Mâmanj, bad, negligently, v. g.

Mamanj gi-ójítónawa. They made it negligently, bad.

Kego mâmanj kitigekeken; don't farm so negligently.

Beka, slowly, softly, easily, not loud, v. g.

Beka bimossen, walk slowly.

Kishpin awiia wi-âmwéniad, beka ganôj. If thou wilt reprimand somebody, speak to him gently.

Bisân, still, quietly, v. g.

Bisân abiiog, kwíwisensidog! Be still, boys!

Bisân ima namadabi kube-gijig, kawin anokisi. He is sitting there quietly all day, he does not work.

Naégatch, (has the same signification as *beka*.)

Agâwa, hardly, scarcely, a little, v. g.

Agâwa nin gashkitôn wi-bimosseiân, nind âkos. I can hardly walk, I am sick.

Agâwa jâganâshimo, he can talk a little English.

Agâwa nin gi-gashkiâ, I could scarcely prevail upon him. . . .

Kitchi, very, v. g.

Nin kitchi minô aiâ, nin kitchi jawendâgos, I am very well, I am very happy.

Tebinâk, (has the same signification as *mâmanj*.)

Sesika or *tchisika*, suddenly, all at once, subitaneously, v. g.

Sesika gi-nibo, he died suddenly.

Kego sesika ombinaken go go kwesigwang. Don't lift up suddenly any heavy object.

Gega, almost, nearly, about, v. g.

Nin gi-âkos, gega nin gi-nîb. I was sick, I almost died.

Gega ningotwâk dasso bibônagisi. He is nearly a hundred years old.

Gega nijtana. gega nissimidana. About twenty, about thirty.

Mêmindage, especially, principally, very, v. g.

Enamiadjig mêmindage da-jawendjigewag. Christians ought to be especially charitable.

Memindage kitimishki, he is very lazy.

Bînisika, unprovoked, without reason, spontaneously, v. g.

Bînisika nishkâdisi aw inini. This man is angry unprovoked.

Kawin wika bînisika gego nin minigossi. He never gives me anything spontaneously.

Gwaiak, justly, uprightly, straight, v. g.

Gwaiak bimâdisin, ki ga-jawendagos. Live uprightly, and thou wilt be happy.

Gwaiak wedi ani-ijâda. Let us go straight there.

Apitchi, extremely, exceedingly, quite, most, entirely, v. g.

Apitchi jawendjige Debendjiged. The Lord is most merciful.

Apitchi âkosi ningâ. My mother is quite sick.

Kissaiê âpitchi bakân ijwêbisi nongom. Thy brother changed entirely.

Awândjish, purposely, notwithstanding a prohibition, v. g.

Nind âno-ginaamawa tchi ijâssig, awândjish dash ija. I forbid him to go, but he goes notwithstanding my prohibition.

Awândjish bâpiwag. They laugh, although forbidden.

Napâtech, wrongly, not in the right order, v. g.

Kakina napâtech o gi-atônawa. They put all wrongly, (nothing in its due place.)

Anishâ, vainly, without effect, without reason, falsely, for nothing, gratis, v. g.

Wegonen ba-ondjî-ij'izg oma? Anishâ. What do you come here for? Nothing.

Anisha mîgîweioy. Give it for nothing, gratis.

Memêshkwat, alternately, by turns, mutually, one after another, v. g.

Memeshkwat nagamodu. Let us sing alternately.
Jajawëñündiög memeshkwat. Be charitable mutually to each other.

Memeshkwat ajëboieiög, row by turns.

Kego kakina nãmawì gigitokégon ; memeshkwat gigitoiög.
Don't speak all at one time ; speak one after another.

2. *Adverbs denoting interrogation.*

Anìn ? How? v. g.

Anìn ejì-bimâdisiian ? How dost thou do?

Anìn ejinikâdameg ow ? How do you call this? (for *inanimate* objects.)

Anìn ejinikaneg aw ? How do you call this? (for *animate* objects.)

Wëgonen ? What? v. g.

Wëgonen ùc ? What is that?

Wëgonen ba-takónaman kinidjing ? What dost thou hold in thy hand coming here?

Wëgonen weulji-mâwiian ? What art thou crying for?

Anìshwìn ? Why? What is the reason? (There is always a reproach contained in this interrogation.) V. g.

Anìshwid bi-ijâssiwan anamiëwigamìgong ? Why dost thou not come to church?

Anìshwìn mójag dajimad kidj' anishinâbe ? Why dost thou always speak ill of thy neighbor?

Nah ? Dost thou hear me? or, do you hear me? or, is it so? V. g.

Kì ge-bos ganabatch wâbang, nâh ? Thou wilt perhaps embark to-morrow, is it so? or, wilt thou not?

Kawìn kì kíkendansinawa mashì ge-dodomeg, nâh ? You don't know yet what you shall do, do you? or, is it so?

Anìn ekkitoieg ? nâh ? What do you say? do you hear me?

Wa ? What? (This interrogating adverb is only used to answer a call interrogating; or to request a repetition of what was said, but not understood by the person spoken to.) V. g.

John !—Wa ? John !—What?

*Wâbang na ki wi-bos?—Wa? Wilt thou embark to-morrow?—
What?*

*Anîndi aiâwâd nongom ga-matchi-pimâdisidjig aking? Where
are now those that led a bad life on earth?*

*Anîndi k'oss? Anîndi kigâ? Where is thy father? Where is
thy mother?*

*Anîndi aiâd Debenîminang Kije-Manito? Where is God our
Lord?*

Anîniwapi? When? v. g.

*Anîniwapi ged-ishkwa-akîwang? When will be the end of the
world?*

*Anîniwapi ge-nibowad ki tchitchâgonig? When will our souls
die?*

*Anîniwapi ga-bi-ijad Jesus oma aking? When came Jesus on
earth?*

Anin dassing? How often? v. g.

Anin dassing ge-niboian? How often shall thou die?

*Anin dassing ge-dibakonigoian? How often wilt thou be
judged?*

*Aning dassing ga-ijâwad Mōniâng? How often have they been
in Montreal?*

Anin minîk? How much? v. g.

*Anin minîk ge-dibaamawind ênamiad, kishpin wewêni anokita-
wad Debendjigenidjin? How much will the Christian be paid,
if he serves well the Lord?*

*Anin minîk ga-minad aw ketimâgisid inîni? How much hast
thou given to that poor man?*

*E, * yes, or perhaps better; eh! eh! v. g.*

E nange ka, yes certainly. E nange, O yes.

Anîngwana, certainly, to be sure.

* This affirmative adverb cannot be expressed exactly in writing; it must be heard. I have seen different essays to write it, but they are deficient, because it is impossible to give it correctly. When I saw that, I adopted the simplest way of writing it, by the single letter *e* or *eh! eh!* only to signify that the adverb which is used for affirmation, is to be pronounced here. I remark here at the same time, that the Indians will use this affirmative adverb *e*, where we would say in English *no*. F. I. *Kawin na kishime wi-bi-ijassi? E. Will thy brother not come? No. This is an abbreviated answer; the whole would be, E, kawin wi-bi-ijassi; yes, it is so as you say, he will not come.*

Ki kikendan na gn-ikkitoian pitchinâgo? Aningwana, kawin nin wanendansin. Dost thou know what thou hast said yesterday? Certainly, I did not forget it.

Geget, verily, truly. yes indeed, v. g.

Ki gi-windamaw i na ga-ininân? Geget. Didst thou tell him what I said to thee? Yes.

Géget kâimâgisi. He is poor indeed; or, he is truly miserable.
Geget kid ininim. Verily I say unto you.

4. Adverbs denoting negation.

Ka, or kâwin, no, not, v. g.

Kid âkos na? Ka, kâwin nind âkosissi. Art thou sick? No, I am not sick.

Ka bâpish, or kawin bâpish, not at all.

Kâwin bâpish wi-bi-ijâssi. He will not come at all.

Nind ano ganona, kâwin dash bâpish wi-gigitossi. I talk to him, but he will not speak at all.

Kâwin bâpish gego ki kikendansi. Thou knowest nothing at all. *Ki wi-mij na? Kâh! * Wilt thou give me? No!*

kawéssa, it won't do, I cannot, no, sir, v. g.

Ki wi-mij na jônûa? kawessa. Wilt thou give me money? No, sir.

Nind âno wikwatchiton; kawéssa dash. I endeavor to do it; but I cannot.

Ka wika, or, kawin wika, never, v. g.

Kawin wika ishkotewâbo o minikwessin. He never drinks ardent liquor.

Ka wika nind âkosissi. I am never sick.

Ki tchitchâgonânig kawin wika ta-nibossiwag. Our souls will never die.

Ka gego, or, kâwin gego, nothing, (for inanimate objects, v. g. Kawin gego o wâbandansin. He sees nothing.

Wegonen nêndawâbandaman?—Kâwin gego. What art thou looking for?—Nothing.

Kâwin ningôtchi, nowhere, v. g.

* To give the right sound of that negation, the better is to put *h* at the end.

Kije-Manito kâwin ningotchi ishkwa-aiâssi, misiwe aia. God is nowhere absent, he is everywhere.

Kâwin ningotchi nin wi-ijâssi. I will go nowhere.

Ka mashi, or *kawin mashi*, not yet, v. g.

Kawin mashi sîgaandawassi. He is not yet baptized.

Gi-mâdjawag na ?—Ka mashi. Are they gone?—Not yet.

Kawin mashi nânimidana ki dâsso-bibonagisêssi, Abraham dash ki gi-wâbama? Thou art not yet fifty years old, and thou hast seen Abraham?

Kawin gwetch, not much, v. g.

Kawin gwetch âkosissi. He is not much sick.

Kawin gwetch nin gi-sêgisissi. I was not much afraid.

Kégo, (expression of prohibition,) don't, never do, *Noli*, v. g.

Kégo ijâken wêdi. Don't go there.

Kégo wika minikwêken ishkotéwâbo. Never drink ardent liquor.

Kégo gimôdiken, kego giwanimoken. Don't steal, don't lie.

5. Adverbs denoting place.

Oma, here, v. g.

Onîjishin oma. It is pleasant here.

Apîlchi gigôika omâ naningôtinong. Sometimes there is plenty of fish here.

Kitimâgisiwag oma eiâdjig kitimiwad. Those that live here are poor, because they are lazy.

Imâ, wêdi, iwidi, there, v. g.

Iwidi nin wi-ijâ, mi dash imâ mojang ge-wi-aiâiân. I will go there and always remain there.

Ki kitimâgisimin omâ aking; wêdi dash gijigong ki ga-jawen-dâgosimin. We are miserable here on earth; but there in heaven we will be happy.

Daji, in, at; from. (In the *Change* it makes *endaji*.) v. g.

Jesus Bethlehéming gi-daji-nigi. Jesus was born in Bethlehem. *Kebekong daji inini; Moniang daji ikwe.* A man from Quebec; a woman from Montreal.

Kitimâgisi kitchi batadowining endaji-bimâdisid. He who is living in great sins, is miserable.

Pindig, in ; (in a house or other building, or in some vessel,) v. g.
Anindi k'oss ?—Pindig aia. Where is thy father?—He is in.
Pindig anoki. He works in the house.

Kabe-bibôn pindig aiâwag pijikiwag. The oxen are all winter in the stable.

Pindjaii, inside. (In the interior of a building or vessel,) v. g.
Kawin mashi pindjaii ojitchigâdessinon anamiéwigamig. The church is not yet finished inside.

Mémindage onijishin pindjaii ow wâkaicm. This house here is very fine inside.

Agwatching, out, (out of doors,) v. g.

Agwâtching ijâda. Let us go out.

Agwâtching nibâwiwag. They are standing out of doors.

Sanagad âgwatching nibâng bibông. It is hard to sleep out of doors in winter.

Agwatchaii, outside, v. g.

Ki wâkaigan kitchi minwâbaminagwad âgwatchaii. Thy house looks beautiful outside.

Oshkinâgwad nin masinaigan âgwatchaii. My book looks new outside.

Agâming, on the other side, on the opposite shore, v. g.

Agâming, ondjibâwag. They come from the other side, (of a river, lake, etc.)

Agâming nin wi-ija nongom. I will go to the other side to-day.

Agâming, on the beach.

Agâming kéiâbi atéwan nind aïman. My things are yet on the beach.

Kitchi wénijishidjig assinînsag aiâwag agâming. There are beautiful agates on the beach.

Agâming nin gi-mikân ow. I found this on the beach.

Ondâssagâm, on this side, (of a river, lake, etc.) v. g.

Ondâssagâm ta-bi-ijâwag nongom agâming eiâdjig. The folks of the other side will come to this side to-day.

Nawatch bâtaïnowag benâdisidjig andâssagâm, agâming dash. There are more persons living on this side than on the other.

Awassagâm, on the other side, (of a river, lake, etc.)

Nawâch gigoika awâssagâm, omâ dash. There is more plenty of fish on the other side than here.

Etawâgâm, on both sides, (of a river, lake, etc.) v. g.

Etawâgâm aiâway ênamîadjig. There are Christians on both sides.

Etawâgâm mawâdishîwe omâ ba-ijâdjîn. He makes visits on both sides, when he comes here.

Ogidâki, on a hill or mountain, v. g.

Ogidâki nin wi-ijâ. I will go on the hill.

Ogidâki kitigé. He has his field on the hill.

Ogidâki tâway. They live on the hill.

Nissâki, down hill, on the foot of a hill or mountain.

Nissâki ijâ. He is gone down a hill.

Nissâki atêwan kakîna wâk xiganan. All the houses are on the foot of the hill.

Wâssa, far, far off.

Wâssa ondjibâwag. They come from far, v. g.

Kitchi wâssa gi-ija, kawin minawa ta-bi-giwessi. He is gone very far off; he will come back no more.

Bêsho, near by, v. g.

Bêsho nin pagidâwâmin. We set our nets near by.

Bêsho nin gi-ondji-wâbama. I saw him near, from a small distance.

Bêsho aiân, kégo wâssa ijâken. Remain near here; don't go far.

Tibishko, opposite, over against, v. g.

Tibishko kikinoamâdwiigamig êndagog nin dâmin. We lodge (or dwell) opposite the schoolhouse.

Tibishko kitchi jingwak patakisod nin gi-nibaw. I stood opposite the great pine-tree.

Tibishko also signifies, equal, like, similar, but then it is an adjective.

Ningôtchi, somewhere, v. g.

Ningôtchi ijâ, kawin oma aiâssi. He is gone somewhere, he is not here.

Ningôtchi nin gi-aton nind agawateon, kawin nin mikansin. I put somewhere my umbrella; I cannot find it.

6. *Adverbs denoting direction*, v. g.

Ishpiming, up, up stairs ; on high.

Ishpiming inâbin. Look up, (on high.)

Ishpiming nin wi-ijâ awi-nibaiân. I'll go up stairs to sleep.

Ishpiming gijigong nind indanénimay ninidjânissag. I think (believe) that my children are on high in heaven.

Tabashish, down, low ; below.

Osâm tabashish nin namâdab. I am sitting too low.

Kwin gwaiaak ki gi-atôssin ow ; tabashish ki da-aton Thou hast not put this in its due place ; thou oughtst to put it below.

Nigân, foremost, in advance ; beforehand.

Bejig nigân ta-bimosse. One will walk foremost.

Kakina nigân ki gi-windamâgonan géd-ijivebak. He told us all beforehand what shall come to pass.

Ishkwéiâng, behind, back.

Keiâbi ishkwéiâng aiâway. They are behind, (or back there.)

Ningôtchi ijaiâng, mojay ishkwéiang ki bimosse. When we are going somewhere, thou walkest always behind.

Remark. These four adverbs are frequently followed by the adverb, *nakakéia*, which makes them to be the more, “ adverbs denoting *direction*.” This *nakakéia* corresponds exactly with the syllable *ward*, (or *wards*,) which is commonly annexed to English adverbs denoting direction, as :

Ishpiming, up ; *ishpiming nakakéia*, upward.

Tabashish, down ; *tabashish nakakéia*, downward.

Nigân, before ; *nigân nakakéia*, forward.

Ishkwéiâng, back ; *ishkwéiang nakakéia*, backward.

This adverb, *nakakéia*, corresponds with the English *ward*, also in other adverbs formed from substantives, as :

Homeward, *endaiân nakakéia*, (the Otchipwe verb varying according to the person.)

Heavenward, *gijigong nakakéia*.

Hellward, *anâmakaming nakakéia*.

7. Adverbs denoting time, v. g.

Ningôting, once.

Ningôting aw inini nin kitchi minô dodâgoban. That man did me once a great good service.

Ningôting ki ga-nib. Thou shalt once die.

Ningôting nin ga-kitchi-jawendâgos. Once I will be very happy.

Pânima, afterwards ; not before.

Pânima gi-ishkwâ-wissiniian ijâkan. Go after dinner.

Kigijeb nitam anamiân, pânima dash mâdji-anokin. In the morning pray first, and afterwards begin to work.

Pânima wâbang ; pânima sigwang. Not before to-morrow ; not before next spring.

Nakawé, first.

Nakawé pisindâwishin, pânima kigud-ikkî wa-ikkitoian. First listen to me, afterwards thou wilt say what thou hast to say.

Nakawé nânagatawendan, tchi bwa gigitioian. Think first, then speak.

Bwa, or *bwa mashi*, before.

Kije-Manito o gi-mîgwenabanin o ganâsongewinian, bwa bi-nigid Jesus. God had given his commandments before Jesus was born.

Apitchi kitshi nîbiwa anishinâbeg gi-aiabanig omâ aking, kinawind bwa aiâtang. Exceedingly many people had been here on earth, before we were.

Tchi-bwa bibong ; tchi-bwa nibing. Before winter ; before summer.

Mashi nânge, not yet.

Mashi nânge gêgo o kikéndan. He knows nothing yet.

Mashi nânge nin nibwakâ. I am not yet wise.

Mégwa, during, when, while.

Mégwa abinôdjiwid gi-sigaandawa. He was baptized when a child, (during childhood.)

Apegish gwaiaak ijwebisiân megwa bimâdisiân aking. I wish to behave well while living on earth, (during my lifetime on earth.)

Mégwa ôjibiûge ; mégwa nagamo. He is writing, he is singing.

Waiba, soon.

Gego wa-mâgiweianin, waiba migiwên. When thou art to give something, give it soon.

Aw waiba mâgiwed, nijing migiwe. He that gives soon, gives double.

Waiba bi-given. Come back soon.

Wika, late.

Wika go nin nibâmin. We go to bed quite late.

Wika gi-ânwênindiso, nôngom dash gwaik anamia. He repented late, but now he is a good Christian.

Wika gi-mâdjâwag. They started late.

Binish, till, until.

Mo jag nin wi-anamia pinish tchi niboian. I will always be a Christian, until I die.

Jesus od Anamiëwigamig mô jag ta-atêni oma aking binish tchi ishkwâ-akiwang. The Church of Jesus will always be on earth, until the earth is no more.

Binish oma; binish Moniang. Till here; till Montreal.

Kitchi awassonâgo, three days ago.

Awassonâgo, the day before yesterday, (two days ago.)

Petchinâgo, yesterday, (one day ago.)

Nôngom, or, *nôngom gijigak*, to-day, (this day.)

Wâbang, to-morrow, (after one day.)

Awâsswâbang, after to-morrow, (after two days.)

Kitchi awâsswâbang, after three days.

Jêba, this morning.

Jêba nin gi-bi-gauônig. He came this morning and spoke to me.

Mêwija, a long time ago, (or, already.)

Mêwija âkosiban. He has been sick now a long time ago.

Gégapi, finally, lastly, ultimately.

Wâwika, seldom, rarely.

Waiéshkat, at first, in the beginning.

Pâbige, immediately, directly.

Wêwib, quick, immediately.

Jaiqua, already.

Kija, in advance, beforehand.

Api, when.

Gaiat, formerly, heretofore.

Naningôtinong, sometimes.

Ncningim, or, *sasâgwana*, often, frequently.

Môjag, always, constantly.

Anwâkam, several times, often.

heâpi, then, at that time.

Keiâbi, yet.

Nitam, first.

Apine, continually, ever since.

Kâginig, or, *kagigkanig*, always, eternally.

Nond, before the end; rather.

Dassing, every time, as often as. . .

Kéjidiu, or, *kéjidine*, or, *kekéjidine*, quick, soon, immediately.

Pitchinag, only now, (not before this time,) soon, by and by.

Pitchinag dagwishin. He comes only now, (not before this hour.)

Pitchinag nin mâtja, I start only now, (or so late.)

Pitchinag nin gad-ija endaiam. I will go to thy house, (I will go to see thee,) by and by.

Mâdjân, kikinoomâding ijân.—*Pitchinag*. Go to school.—
By and by.

8. *Adverbs denoting uncertainty.*

Gonimâ, or, *ganabatch*, perhaps.

Nissâtchiwan nind ijâ, gonima dash nisso gisiss nin gad-inend.

I am going below, and will be, perhaps, absent three months.

Ki da-gashkiton na nijike tchi bidjiamawad kissaie ?—Gana-

batch sa nin dâ-gashkiton. Couldst thou write, all alone, a letter to thy brother?—Perhaps I could.

Nishkâdisi ganabatch. He is perhaps angry.

Mâkija, may be, perhaps.

Gi-nibo na kimishôme ?—Mâkija ; kawin mashi nin kikendan-
sin. Is thy uncle dead?—May be; I don't know yet.

Mâkija anishâ ikkitom. It is perhaps a false report.

Mâkija geget. May be so indeed.

Namândj, I don't know what. . . , it is doubtful 'ow . . .

Namândj ged-ikkitoqwen. I don't know what he will say.

Namandj ge dodamowânen. I don't know what I shall do.

Namândj idog, it is uncertain, unknown, doubtful.

Anin ga-ijitchiged?—Namândj idog. How did he manage it?

—I don't know.

Remark. This *namândj*, which is properly an adverb in Otchipwe, cannot be given in English with an adverb, but only with a verb, as above.

9. *Adverbs denoting quantity, v. g.*

Nibiwa, or, *pangi nânge*, much.

Nibiwa wissini. He eats much.

Nibiwa kitige. He cultivates a large field.

Pangi nânge nin bimosse kabé-bibôn. I am walking much all winter.

Remark. When *nibiwa* signifies *many*, it is an adjective.

Pangi or, *nibiwa nânge*, little, a little.

Pangi étu nin bidon. I bring only a little.

Pangi gigiton, nibiwa dash nânagatawendân. Talk little and think much.

Nibiwa nânge ki ga-matchi-ikkî, kishpin moqag takwénimad

Kijé-Manito. You will scarcely ever pronounce a bad word, if you constantly remember God.

Nénibiwa, much, each, or much every time.

Nénibiwa minawag. They are given much each, (they receive great share.)

Ninibiwa anamiâ êndasso-gijigadimig. He prays much every day.

Pépangi, little each, or a little every time, by little and little, gradually.

Pepangi kitigewag anishinâbeg. The Indians cultivate a small field each.

Pepangi nibâ, pepangi gaie wissini. He sleeps little (every night,) and eats little (every time.)

Ki minin ow masinaigan ; pegangi dash wâbandân êndasso-gijigak, binish kakina gi-wabandaman. I give thee this book ; read a little every day, until thou redest it all.

Pangishé, very little.

Mi iw, or, *mi minik*, enough, that is all.

Minawa, again, more, besides.

Kakina, all.

10. *Adverbs denoting comparison.*

Awashime, more.

Awashime nin dâ-minwendam tchi nissigoîân, iw dash nind enamiéwin tchi wébinâmban. I would be more willing to be killed, than to reject my religion.

Awashime apitendâgwad mino ijiwebisiwin, daniwin dash. Virtue is more worth than riches.

Nawatch, has the same signification as *awashime* ; but it also signifies, a little, some. *Nawatch nind âkos* ; this can mean, I am *more* sick : or, I am *a little* sick.

Ki bakadé na ?—Nawatch sa. Art thou hungry ?—A little.

Ki gashkitôn nu wi-jaganâshimoian ?—Nawatch sa. Canst thou speak English ?—Some.

Iw minik, or, *ow minik*, so much, as much as.

Gaie win iw minik od iji gashkiton, kin eji-gashkitoian. He can do as much as thou canst.

Ow minik êdôkan. Bring so much.

Kawin ow minik éta da-debissésinon. So much only would not be sufficient.

Bakân, differently, otherwise.

Bakân ijiwebisi eko anamiâd. He behaves differently since he became a Christian.

Nawatch uîbiwa, more.

Nawatch pangî, less.

Remark. The word *nangé*, (which occurs in No. 7 and 9,) cannot be given in English by itself ; there is no word in the English language that would exactly correspond with *nangé*. We may perhaps say it corresponds with *not*, because it makes

the word to which it is connected, signify the *contrary*; but it has another position in the sentence, for instance:

Deberimiiian, nind apitendâgos nange ge-ganoninâmban. Lord, I am not worthy to speak to thee.

Nin nibwâka nange. I am not wise.

Nibiwa nange nin kikedan. I do not know much.

E nange ka. Yes, not no.

CHAPTER VIII.

OF CONJUNCTIONS.

A *Conjunction* is a part of speech which is used to connect words and sentences.

Conjunctions are divided into two sorts, *copulative* conjunctions, which serve to connect or to continue a sentence; and *disjunctive* conjunctions, which serve to express opposition in different circumstances.

The following are the principal Otchipwe conjunctions.

1. Copulative Conjunctions.

Gaië, and, both, also. (This conjunction is ordinarily put *after* the word that is connected by it to another word, like the Latin *que*. Sometimes it is put *before* the word, especially when it signifies *also*.)

Koss kiga gaië ki ga-minûdenimag. Honor father and mother.
Gi-pindige anamiewigamigong, weweni gaië o gi-pisindawan gegikwenedjin, He went to church, and listened well to the preacher.

Mojag babamadisi, biboninig, nibininig gaië. He travels always, both winter and summer.

Nin wi-ija; gaië kinawa ijâiog. I will go; go ye also.

Gaië kin. Thou also.

Ashi, and. (This conjunction serves only to connect *numbers*.)

Nijtana ashî nij. Twenty-two. (You cannot say: *nijtana gaië nij*; or, *nijtana, ni nie*.)

Midasswâk ashi nishwasswâk ashi nanimidana, 1850.

Tchi, or, *tchi wi*, that.

Ki windamon iw, tchi wi kikendaman. I tell thee this, that thou mayst know it.

Nin bi-ija oma, tchi kikenimian keiabi bimâdisiân. I come here, that thou mayst know I am living yet.

Remark. English sentences containing the conjunction *that*, are commonly and better given in Otchipwe without *tchi*. F. i. I am glad that thou art come; *nin minwendam dagwishinan*.—Dost thou know that my father is dead? *Ki kikendan na gi-nibod noss?*—I know that she is charitable; *nin kekenima kijewâdisid*. (In all these phrases the English conjunction *that* could likewise be omitted.)

Mi wendj- (varying according to the tenor of the verb,) therefore.

Mino ijwebisi, nita-jawendjiye gaie, mi wendji-jawendagosid.

He is good and charitable, therefore he is happy.

Ostân minukweshki, mi wendji-kitimâgisid âpitchi. He drinks too much, therefore he is so poor.

Kishpin, if, provided.

Kishpin batâdowin gotaman, kawin nibowin ki ga-gotansin.

If thou fearest sin, thou wilt not be afraid of death.

Kishpin gwaiuk anokitan, kawin ki ga-kitimâgisissi. If thou workest well, thou wilt not be poor.

This conjunction, *kishpin*, is sometimes omitted, and sometimes put *after* the verb. In the sentence: *Panima sigwang nin ga-mâdja, kishpin bimâdisiân*; next spring I will go away, if I live; in this sentence we may omit *kishpin*, and say: *Panima sigwang nin ga-mâdja, bimâdisiân*. This is even better Otchipwe.—And we may also say: *Panima sigwang nin ga-mâdja, bimâdisiân kishpin*.—This postposition of *kishpin* is sometimes heard among the Indians.

Sa. This particle signifies *sometimes*: because, for.

Odëna Ninivê kawin gi-banadjitchigâdessinon, gi-anwenindisowag sâ imâ ga-danakidjig. The city of Nineveh was not destroyed, because the inhabitants did penance.

Nin ga-minig Kije-Manûto kagigê bimâdisiwin gjigong, âpitchi

sa kijewâdisi. God will give me life everlasting in heaven, because he is infinitely good.

Dash, after the word. This conjunction is copulative or disjunctive, according to its signification. It is *copulative* when signifying *and*.

Nin gi-nijimin, nishime, nin dash. We were two of us, my brother and myself.

Bôniton ki matchi ijwebiswin, ki ga-jawênimîg dash Debend-jiged. Abandon thy bad conduct, and the Lord will have mercy on thee.

Bi-ijân, anokin dash oma, ki ga-dibuamon dash weweni. Come and work here, and I will pay thee well.

2. Disjunctive Conjunctions.

Dash. It is *disjunctive* when signifying *but, than*.

Kijé-Manito o gi-ojiân nitam ininiwan tchi âpîtchi mino aîânid, win dash gi-kitimâgiidiso gi-batâ-dôdang. God made the first man to be perfectly happy, but he made himself unhappy by sinning.

Nibiwa jonîa ki gushkia, osâm dash kid atâge, mi dash iw gego wendji-danisissiwân. Thou earnest much money, but thou playest too much, and therefore thou hast no property.

Nawatch nin sasîkis, kin dash. I am older than thou.

Nawatch nibwaka Paul, John dash. Paul is wiser than John.

Awashime jawendagosi nêbwâ'ad, kêtchi-david dash. A wise man is happier than a rich one.

Missawa, although.

Missawa matchi igoiân, kawin nin awîia nin wi matchi inâssi. Although spoken ill of, I will speak ill of nobody.

Missawa gawvédjimag, kawin nin nakwétagossi. Although I ask him, he does not answer me.

Gonimâ, kéma, or; either, or.

Niogwan, gonima nanogwan nin gad-inend. I will be gone four or five days.

Bejig nijîieg o gi-bi-mamon oma nin masinaigan kéma kin, kéma kishime. One of you came here and took my book, either thou or thy brother.

Kawin . . . , kawin gaie . . . , neither . . . , nor . . .

Kawin nin nin gi-mamossin ki masinaigan, kawin gaie nishime.

Neither I took thy book, nor my brother.

Kawin beshigwâdisidjig, kawin gaie neta-giwashkwebidjig tapindigessiwag ogimâwuwining gijigong. Neither adulterers nor drunkards shall enter into the kingdom of heaven.

Tchi, with the verb in the *negative* form, stands for the English conjunction *lest*.

Nin gi-kibâkwaowa pijiki, tchi mâdjassig. I shot up the cow, lest she run away.

Jawénim kitimâgisid, tchi windanâwâssig Tebëndjigenidjin eji-matchi-dôdawad, mi dash tchi bata-diian. Have mercy on the poor, lest h'ill cry unto the Lord against thee, and it be sin unto thee.

Kishpin, with the verb in the *negative* form, serves for *unless*, or, *except*.

Kishpin auwenindisôssiweg, kakina ki ga-banâdjiiidison. Unless you repent, you shall all perish.

Kishpin nawatch mino iji ebisissiwag, kawin ki ga-pindigessi Debenimik o minawanigosuwining. Unless thou behavest better, thou shalt not enter into the joy of thy Lord.

Kishpin enigok wikwatci ssiwag, kawin wika ki ga-gashki-tossin wi-Otchipwemoian. Unless thou endeavorest earnestly, thou wilt never be able to speak Otchipwe.

Minotch, but still, yet.

Kitchi niskôlad, kissina gaie, minotch bi-ijâwag. It is very bad weather and cold, but still they come.

Kego minuweken ishkotewâbo, ki gi-ininâban; minotch mojav ki minikwen. I told thee, don't drink any ardent liquor; yet thou drinkest it always.

Anawi, âno, but, although.

Anishinâbeg kitimâgisiwag, anawi dash minwendamag. The Indians are poor, but they are contented.

Nind âno pisindawa, kawin dash nin nissitôtawassi. Although I listen to him, I cannot understand him.

Nind âno pagidawa, kawin dash gojo nin pindaansin. Although I set nets, I catch nothing.

*Iji, eji,** (varying according to the tense of the verb connected with it,) as, as . . . as, as . . . so.

Debenimian, apegish iji sâkihinân eji sâgiiian. Lord, I wish to love thee as thou lovest me.

Mino ijiwebisin, eji-mino-ijiwebisiwad swanganamiadjig. Be as good as true Christians are good.

Eji-kikinoamagôteg, mi ged-ani-dodameg. As you are taught, so do.

CHAPTER IX.

OF INTERJECTIONS.

An *Interjection* is a word that is used to express an emotion or a feeling of the person speaking.

It is to be observed, as a peculiarity of the Otchipwe language, that the *men* have their own interjections, and the *females* their own ; and some are common to both sexes.

To express joy, admiration, surprise, fear, astonishment, impatience, compassion, even anger and indignation,

<i>The men and the boys</i> will say, <i>Ataia! tiwé!</i>	} aha! ah!	
<i>The women and the girls</i> will say, <i>Niâ!</i>		} oh! alas!
<i>n'gô! n'gé!</i>		} ha!

The difference between these two kinds of interjections is so sharp, that it would be the most ridiculous blunder for an astonished man to say, *Niâ!* or for a surprised woman to say, *Ataia!*

The interjections common to both males and females, are the following :

* See p. 126.

To express impatience: *beka! beka! beka!* slowly! stop!
tagâ! well!

“ indignation, anger: *tajimâdji!* *tajimâdji win!* ha!

“ pain, sorrow: *iô!* oh! ah!

“ aversion: *sé!* shame! pshaw!

awass! begone! away! go ahead!

“ approbation: *ô!* well! ay, ay!

“ understanding or recollecting: *ishtê!* aha! yes?

To call or excite attention: *na!* *ina!* *nashké!* lo! see! hark!

To encourage: *tagâ!* ho! halloo!

haw! haw! halloo! courage! hurrah!

ambé! ambessa! well! well! come on!

To call somebody: *hisht!* hey! hear!

To stop: *beka!* hold on! stop!

To admonish, exhort: *pinâ!* behold! now! (*anwatan bina!*
cease now!)

To answer a call: *hoi!* halloo!

To command silence: *sh't!* *she!* hush! silence!

bisân! hist! be still!

OF PREFIXES AND OTHER PARTICLES.

There are in the Otchipwe language many particles or little words, some of which precede, and others follow verbs, and give them a certain accessory signification. We will exhibit here the most common of those particles, with the accessory signification they give to the verbs.

<i>Particles.</i>	<i>Acces. sig.</i>	<i>Examples.</i>
<i>na?</i>	of question.	<i>Ki sâgia na Kije-Manito? Nin sâgia sa.</i> Dost thou love God? I love him.
<i>sa,</i>	of answer.	<i>Ka na kî nondausi? Nin nondam sa.</i> Dost thou not hear? I hear. <i>Kawin na Paul ijinikasossi? Mi sa ejinikasod.</i> Is not his name Paul? That is his name.

- ko, iko*, of use, custom. *Nind ija ko. . . I use to go.*
Ki minikwen na ko jominâbo? Dost thou use to drink wine?
Nin minikwenâban sa ko. I used to drink it.
- bi-*, of approach. *Bi-ijân, bi-nasikawishin.* • Come here, come to me.
Bi-wâbandân ow masinaigan. Come and see this book.
Nijing nin gi-bi-nibâmin. We slept twice in coming to this place.
- ni-, ani-*, of departure or going. *Gi-ani-mâdja.* He is gone away.
Gi-ni-giwedog. I think he returned home.
Jâwenimishinâm Debenimiang, gwaiak tchi uni-bimâdisiâng. Have mercy on us, Lord, that we may behave well in future.
- awi-*, of going on. *Jesus nissing gi-awi-anamia nijike, kitinganing Gethsemani.* Jesus went three times to pray alone, in the garden of Gethsemane.
Mâdjâda, awi-wâbandanda ga-ijivebak. Let us go and see what has happened.
- bimi-*, of passing. *Wegonen Jesus ga-bimi-dodang bekish gi-kikinoamaged?* What did Jesus do at the same places that he preached (passing through different places)?
Anindi ge-bimi-ijaiang? Through which place shall we pass?
- wi-, wa-*, of will, intention. *Nin wi-niba.—Nin wi-onishka.* I will go to sleep.—I will get up.
Ki wi-wissin na? Ki wi-minikwe na? Wilt thou eat? Wilt thou drink?
Wa-ijad.—Wa-anamiâdjig. He that intends to go. Those that intend to become Christians.

go, igo ; ma, of re-inforce-*Nin igo.*—*Kinawa go.* I myself.—You
ment. yourselves.

Kaginig igo ki ga-mino-aiâmin gijigong.
We will be happy (or well) in heaven,
for all eternity.

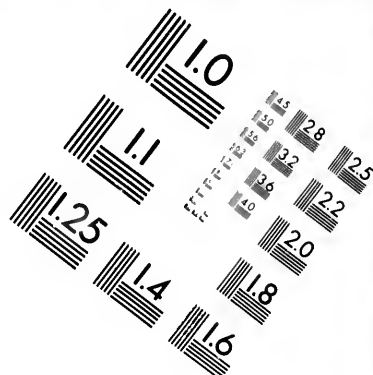
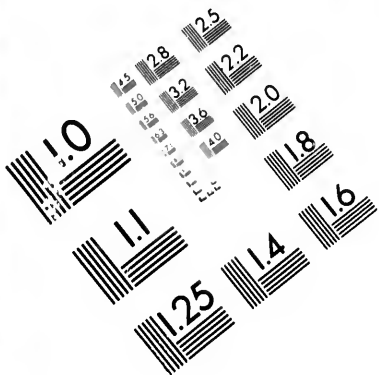
Kakina go gi-ijâwag. They are all gone,
(without exception.)

Win ma gi-ikkito. He has said it himself.
Ka ma win. No, no.

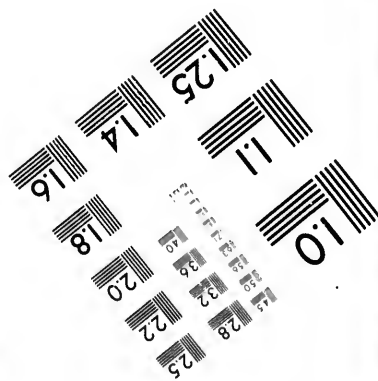
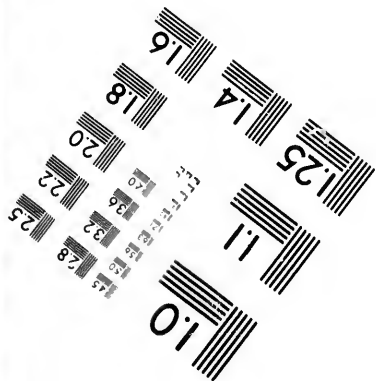
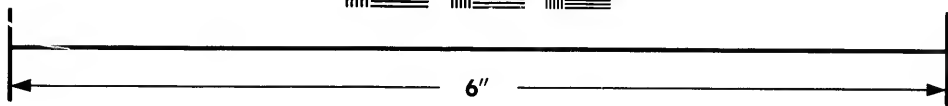
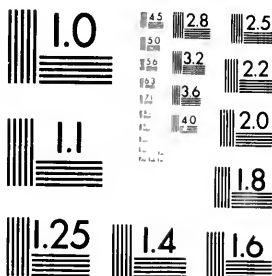
da-, of condition. *Nin da-ija, kishpin . . .* I would go, if . . .
Gwaiak nu ki da-dibâdjimotaw ga-gad-
wedjiminâmbân? Wouldst thou tell it
to me right, (sincerely,) if I asked thee.

gi-, ga-, of time past. *O gi-wâbaman.*—*Mi aw ga-wâbamind.* He
saw him.—This is the person that was
seen, etc., etc.

ta-
ga-, gad-, } of future
ge-, ged-, } time. *Ta-nayamo. Ta mâwi.* He will sing. ' He
will cry, etc.
Nin ga-dodam. Ki gad-ikkito. I will do.
Thou wilt say ; etc.
Mi aw gé-mâdjad, ged-ijad tâshkibodjiga-
ning. This is the person that will
start, that will go to the saw-mill.



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PART THIRD.

SYNTAX.

Syntax, or *Syntaxis*, is that part of Grammar, (according to the meaning of this greek word, *joining together*;) which teaches to join words, or the parts of speech, together in a proper manner, into correct sentences.

A *sentence* is the connection of several words in such a manner as to give a complete sense.

Every sentence must have a *subject*, to which something is referred, or of which something is affirmed or denied; and an *attribute*, (predicate,) which refers or alludes to the subject, or is affirmed or denied of it. To join the attribute to its subject, a third part of the sentence is necessary, which is the *verb*.

To form a regular and complete sentence, three parts are necessary: the subject, the attribute, the verb.

The syntax of the Otchipwe language is peculiar. We shall reduce it to a few chapters, and a few rules and remarks in each chapter. Many remarks and rules that could have been placed in this *Third Part*, occur in the preceding part, where they stand in connection with other rules, properly belonging to the part.

CHAPTER I.

SYNTAX OF SUBSTANTIVES OR NOUNS.

RULE 1. *The substantive governs the verb, respecting number and kind.*

a. Respecting number.

A substantive in the *singular* number requires a verb in the singular; as: *Paul niba*, Paul sleeps. *Inini manisse*, *ikwe gash-*

kigwâso; the man chops wood, the woman sews. *Mandan wâ-kaigan onjishin, songan gaié*; this house is beautiful and strong.

A substantive in the plural number must have a verb likewise in the plural; as: *Abinodjiag ombigisiway*, children make noise. *Kakina ininiwag gi-gopiway, ikweway eta abiwag*. All the men are gone in the interior (inland), the women only are here. *Nin sâgitonan nin masinaiganan, mojay nin wâbandanan*. I like my books, I read them always.

Note. In English the verb does not always show its being governed by the substantive, respecting *number*. In the last sentence here above, for instance, the verb, *I like*, is always the same, whether I like one book only, or several books. But in Otchipwe we say: *Niu sâgiton masinaigan, Niu sâgitonan masinaiganan*.

Exception. There is one case of exception from this rule in the Otchipwe language, where a substantive in the *singular* number has a verb in the *plural* after it. The case is, when only one member of a household is taken for the whole; as: *Noss endâwâd gi-niba tibikong*; he slept last night at my father's, (where my father dwells.) *John endâwâd nind ondjiba*; I come from John's, (where John dwells.) *Nâningin nind ija nimissé endâwâd*; I go frequently to my sister's, (where my sister dwells.) This is the usual way of expressing this case. Although I could also say: *John endâd nind ondjiba. Nimisse endâd nind ija*. This would be correct, but not usual; except if John, for instance, should live *all alone* in a house, I would then correctly say: *John endâd nind ondjiba*; and I could not say otherwise, because then John would not be a member of a household.

Note. But when in the *names of nations*, one individual is taken for all, the substantive retains its right; it has a verb in the *singular* with it; as: *Wemitigoji endanakid nin wi-ija*. I intend to go where the Frenchmen live, (to France.) *Jâganâsh nibiwa o dibendân aki*; the English are in possession of much land, (in different parts of the world.) *Kitchimokomân nomaia gi-migâso*; the Americans have lately been at war.

b. *Respecting kind.*

The Otchipwe substantives are of two kinds, *animate* and *inanimate*. (See page 14.)

An *animate* substantive must invariably have a verb of the same kind, if in connection with a verb; it must have an *animate* verb of the IV. or V. Conj.; as: *Nin wâbama inini*, I see a man. *Nin nondawag ikwewag, abinodjiag !gaie*, I hear women and children. *Kid atawenag opinig*, thou sellest potatoes.

An *inanimate* substantive requires an *inanimate* verb, of the VI. Conj.; as: *Nin wâbandan wâkwaigan*, I see a house. *O gishpinadonan midâsswi mokomânan*; he has bought ten knives. *Kawîn nin bidossin ki masinaigan, nin gi-waniken*: I don't bring thy book, I forgot it.

This is to be understood of the *transitive* or *active* verbs.

In regard to the *intransitive* or *neuter* verbs, the general syntactical rule is, that an *animate* subject always takes an intransitive verb of the three first Conjugations; and an *inanimate* subject takes a unipersonal verb of the three last Conjugations. As: *Koss gi-dagwishin. Nâbikwân gi-dagwishinomagad*. Thy father arrived. A vessel arrived. *Nissaie jâganâshimo. Mandan masinaigan jâganâshimomagad*. My brother speaks English. This book speaks English, (is written in English) *Andi-â-nâbe aia oma. Wiiâss ayâmadad oma*. There is an Indian here. There is meat here. *Onijishi kinidjâniss. Onijishin ki masinaigan*. Thy child is beautiful. Thy book is beautiful.†

RULE 2. *Two or more substantives in the singular number, taken in connection, require a verb in the plural, as:*

K'oss kiga gaie ki ga-minadenimag, thou shalt honor thy father and thy mother. *John, William, Nancy gaie gimâdjawag*; John, William and Nancy, are gone away. *Mokomân, êmikwân, onâgan gaie winadon; ki da-binitonan*. The knife, the spoon, and the dish, are unclean; thou oughtst to clean them.

RULE 3. *Two or more substantives in the singular number, taken separately, require a verb in the singular, as:*

Nissaie, gonima nishime, ta-ija. My eldest brother, or my younger brother, (sister) will go. *K'oss kema kiya, kema kimisse, ta-bi-ija omâ nongom.* Thy father, or thy mother, or thy sister, is to come here to-day. *Aw kwîwisens gonima ki masinaigan, gonima dash ki mokomânens, o ga-banadjiton.* This boy will spoil either thy book or thy penknife.

RULE 4. When two substantives come together, denoting the possessor and the object possessed, the sign *o* or *od* is put between them. (See page 36, where you will also find Examples.)

RULE 5. When two substantives come together, not denoting possession, but some other relation, they are connected together in various ways.

1. By *juxta-position*, in putting the two substantives one after another, without any alteration, connecting them with a hyphen, as : *Wigwâss-tchimân*, bark-canoe. *Ishkotênâbikwân*, steamboat, (fire-vessel.) *Nâbikwân-ogima*, captain of a vessel. *Gi-gô-bimide*, fish-oil. *Assema-makak*, snuff-box, etc., etc.

2. By adding the letter *i* or *o* to the first substantive, (that is, its *mutative vowel*; see p. 81.), and then joining both together with a hyphen, as :

John o gi-bapa-gagikwenodan anwenindisowini-sigaandadiwin.

John preached the baptism of repentance, (repentance-baptism.)

Binâ, nongom jawendâgosiwini-gijigak! Behold, now is the day of salvation, (salvation-day.)

Batadowini-gâssiamâgewin. Forgiveness of sins, (sin-forgiveness.)

Assini-wâkaigan. House of stones, (stone-building.)

Biwâbiko-mikana. Railroad, (iron-road.)

Mitigo-wâkaigan. House of logs, trees, (log-house.)

Etc., etc.

3. By contracting the two substantives in *one*, abbreviating them at the same time.

Some of these contracted words are very properly written in one word, as : *Nagamôwinini*, singer, (*nagamon* or *nagamowin*,

song; and *inini*, man.) *Dibakonigéwinini*, judge, (*dibakonigewin*, judgment, and *inini*, man.) *Bamitâjekwe*, a maid-servant, (*bamitâgewin*, service, and *ikwe*, woman.) *Gashkigwâsowikwe*, a seamstress, (*gashkigwâsowin*, sewing; and *ikwe*, woman.)

But others of the contracted words are more properly written separately, and connected only with a hyphen, as:

Nagamo-masinaigan, song-book. *Anamie-nagamou*, religious song or hymn, (*anamiewin*, religious prayer.) *Anamie-gagikwe-win*, religious sermon. *Gagikwe-masinaigan*, sermon-book. And innumerable others.

Respecting the *position* of the substantive, or the place which it occupies in the sentence, we have in Otchipwe no positive rule. It may, like in Latin, precede or follow its verb, almost always, without any material difference, as: *Bwa bi-nigid Jesus, gi-ijiwébadogwen iw*; this had happened, before Jesus was born. You may as well say: *Jesus bwa bi-nigid, gi-ijiwébadogwen iw*. But you cannot well say in English: Jesus before was born, this had, happened.—*Nij masinaiganan nin gi-gishpinadonan*, or, *nin gi-gishpinadonan nij masinaiganan*; is perfectly the same.

There is much liberty in the Otchipwe language in regard to the transposition of words in a sentence; almost as much as there is in Latin. I say *almost*; not quite so much, but more than in English.

K'oss ta-bi-ija oma nongom. Thy father will come here to-day.
Nongom oma ta-bi-ija k'oss. To-day here will come thy father.
Ta-bi-ija k'oss oma nongom. Will come thy father here to-day.
Nongom omo k'oss ta-bi-ija. To-day here thy father will come.
Oma nongom k'oss ta-bi-ija. Here to-day thy father will come.
Ta-bi-ija k'oss nongom oma. Will come thy father to-day here.
K'oss nongom ta-bi-ija oma. Thy father to-day will come here.
Oma ta-bi-ija nongom k'oss. Here will come to-day thy father.
 Etc., etc.

Observe the Indians when they speak, and you will see how much transposition of words is used in their language.

Note. In citations or quotations, the substantive denoting the person whose words are quoted, must be placed at the end of the quotation, not in the beginning, as in English.

EXAMPLES.

Baba-ijaiog enigokwag aki, mawôdjimowin gagikimig kakina bemâdisidjig; o gi-inân Jesus o kikinoam ganan. Jesus said to his disciples: Go ye into all the world and preach the Gospel to every creature.

Kego nongom ningotchi ijâken; nin gi-ig n'oss jeba. My father said to me this morning: Don't go anywhere to-day, (don't to-day anywhere go.)

Wâbang nin ga-bos, kishpin anwâting; ikkito nissaie. My brother says: I will embark to-morrow, if it is calm.

If you want to put the substantive denoting the person whose words you have to quote, in the beginning, you must say: *Ow ikkito*; or, *ow gi-ikkito, gi-ikkitowag*, etc., always preposing *ow*, that, thus.

EXAMPLES.

Ow ikkito Debendjiged: Jawendâgosiwag bânideedjig, Kije-Maniton o ga-wâbamawan. The Lord says: Blessed are the pure in heart, for they shall see God.

Ow kid igonan Jesus: Sâgiig metchi-dodonegoy; jawenimig, mino dodawig jangeniminegoy. Jesus says to us: Love them that do you evil; have mercy on them and do good to them that hate you.

Ow gi-ikkito: Nibing nin gad-ija Moniang. He said: Next summer I will go to Montreal.

In relating what a person said, you have to give it in *Otchipwe* in the way of *quotation* rather than otherwise.

EXAMPLES.

Paul said that his brother arrived last night *Nissaie gi-bi-dag-wishin tibikong, gi-ikkito Paul.*

They said they would come to our house to-morrow. *Nin gad-ijâmin endaiieg wâbang, ikkitobanig.* That is: We will come to our house to-morrow: They said.

I told him I had no money. *Kawin nind ojoniiâmissi, nin gi-ina.*

Of the Otchipwe *Pronoun, Syntax* has but little to say: *Etymology* talks much of it.

Pronouns are often absorbed in the verbs; as we have seen in the Conjugations. F. i. *Kishpin sâgiïieg*, if you love me; both pronouns, *you* and *me*, are contained in the form of the verb, *sâgiïieg*.

The Rule of the English Syntax: “*When two or more nominatives combined are of different persons, the verb and pronoun in the plural, prefer the first person to the second, and the second to the third,*” is exactly the same in Otchipwe.

Win, nin gaie, nin gad-ijâmin. He and I will go, (we will go.)

Kin, win gaie, ki gi-ikkitom. Thou and he have said, (you have said.)

Ninawind, win gaie, nin gi-kitchi-anokimin. We and he worked hard, (we worked hard.)

Kinawa, nin gaie, ki gad-ijâmin. You and I will go, (we will go.)

Kin, winawa gaie, ki gi-ikkitom. Thou and they have said, (you have said.)

The *repetition* of the personal pronouns, I myself, thou thyself, he himself, etc., is expressed in Otchipwe by repeating the same personal pronoun; which, however, can be done only in the first and second person, not in the third, because the third person has no pronoun in the Conjugations.

EXAMPLES.

Nin, nin gi-ikkit iw. I have said that myself.

Nin, nind ijânâban. I went myself.

Kin, ki ga-nondawa. Thou shalt hear him thyself.

Kin, kid ikkitonâban. Thou saidst thyself.

Win, o gi-ojîton iw. He made that himself.

Ninawind, nin wi-ijâmin. We intend to go ourselves.

Kînawa, ki gad-animîsim. You will suffer yourselves.

Winawa, ta-gagwedjimâwag. They will be asked themselves.

If yet more stress is intended, the particle *go*, or *igo*, is put between the two personal pronouns, or after *win* and *winawa*, (in the third person,) as: *Nin igo nin gi-ikkîit iw*; yes, I have said that myself. *Kînawa go ki gad-animîsim*, yes, you will suffer yourselves, etc.

CHAPTER II.

SYNTAX OF VERBS.

The first Rule in the Syntax of substantives, may also be considered as the first in the Syntax of verbs.

RULE 1. *The verb must agree with its substantive, its subject, (expressed or understood,) in number and kind; that is, a verb that refers to a subject in the singular number, must be employed in the singular; and a verb referring to a subject in the plural, must likewise be placed in the plural number. And a verb that alludes to an animate subject, must be animate itself; and the verb applied to an inanimate subject, must also be inanimate. (See Examples of that under Rule 1., in the preceding Chapter.)*

Respecting the *position* of the verb in the sentence, we say, (what we said of the substantive in the preceding Chapter,) that there is no positive rule for it. The Otchipwe verb is allowed to precede or follow its subject; as you have seen in many Examples here above.

In regard to quotations, we have one remark more to make. The verb indicating quotation, not only of *words* but also of *thoughts*, is always placed after the quotation, may its subject

be expressed or only understood, (except you begin with *ow*, as stated above.)

EXAMPLES.

Nin gi-gagansoma aw inini pitchinâgo, oma tchi bi-ijad. Kawin nin wi-ijâssi; gi-iwâ dash. I exhorted that man yesterday to come here; but he said: I will not go, or, I will not go, but he said.

Ki nissitowa na ekkitod?—Kawin.—Nin kitchi mtuwendam wâbaminân; ikkito. Dost thou understand him what he says?—No.—He says: I am very glad to see thee.

Ta-gimiwan nongom; nin gi-inendam jeba. I thought this morning, it would rain to-day.

Kishpin nasikawag mekatewikwanaie, nin ga-nanibikimig; inendamodog. He probably thinks: If I go to the Missionary, he will reprimand me.

Kawin nin wi-ijâssimin anamiewigamigong nongom, osâm niska-dud; inendamodogenag. They probably think: The weather is too bad; we will not go to church to-day.

The English syntactical rule: “*One verb governs another in the infinitive mood;*” is different in Otelipwe. In this language it will read thus:

RULE 2. *One verb governs another in the subjunctive mood.*

EXAMPLES.

Nind inendam tchi mâdjaiân. I think to go away, (to depart,) or, *nin ga mââjân, nind inendam.*

Kawin nin da-gashkitossin nongom tchi mâdjaiâmbân. I cannot start to-day.

Kawin o mikwendansin tchi gi-ikkitod. He does not remember to have said it.

Iji John, William gaie kikinoamâding tchi ijâwad. Tell John and William to go to school.

Nin kashkendamin gi-bosiiâng jeba. We are sorry to have embarked this morning.

Minwendam abinodji odaminod. The child likes to play.

RULE 3. "Two verbs (or other terms) implying negation in the same sentence, are improper, unless we mean to affirm." This syntactical rule of other languages undergoes some modifications in the Otchipwe language.

1. In Otchipwe the negation is expressed by two terms, (except in some tenses, as you have seen in the Conjugations,) by the adverbs *kawin* or *kego*; and by a certain syllable or syllables at the end of the verb.

2. There is a verb in this language, which is particular in this respect, the verb *nin ginaamâwa*, I forbid him. By observing the Indians in their speaking, you will find that they sometimes use it, implying a double negation, and do not mean to affirm; and at other times they will employ it, as it is employed in other languages.

EXPLANATIONS.

Ki ginaamon tchi mâdjâssiwan nongom. I forbid thee, not to start to-day.—This sentence in English is equivalent to this: *I command* thee to start to-day; because two terms implying negation, constitute an affirmation.—But in Otchipwe it means: I forbid thee to start to-day.

Kije-Manitôo gi-ginaamâwan nitam anishinâben, tchi midjissinig maniwang bejig mitig. God forbade the first man, not to eat the fruit of a certain tree; that is to say in English; he *commanded* him to eat it.—But in Otchipwe it has the right signification: he *forbade* him to eat it.

So they use this verb *ordinarily*. But sometimes they employ it in the usual way of other languages, implying only one negation. F. i.

Enamiad ginaamâwa tchi gimodipan. The Christian is forbidden to steal.

Kawin nin wi-ijâssi wedi wigiwâminy; nin ginaamâgo tchi jai-âmbân. I will not go to that house; I am forbidden to go.

Of *Participles* we have to observe here, that they are sometimes *substantives*, and sometimes *adjectives*.

EXAMPLES OF PARTICIPLES USED AS SUBSTANTIVES.

Enamiad, a Christian; (part. pres. of the intran. verb *anamia*, he prays.)

Ketchitwâwendâgosi, he is glorious, (holy.)

Debendjiged, master, lord; (part. pres. of the intr. verb *dibendjige*, he is master.)

Kekinoamaged, a teacher, school-teacher; (part. pres. of the intr. verb *kikinoamâge*, he teaches.)

Tchâmâniked, a boat-builder; (part. pres. of the intr. verb *tchâmânike*, he makes a boat, or canoe.)

All these substantives form their plural by adding *jig*, as: *Enamiâdjig*, Christians; *ketchitwâwendâgosidjig*, the Saints, etc.

EXAMPLES OF PARTICIPLES USED AS ADJECTIVES.

Wenijishing, good, fair, useful; (part. pres. of the unip. verb, *onijishin*, it is good, etc.)

Maiânâdak, bad; (part. pres. of the unip. verb *manâdad*, it is bad.)

Senagak, difficult; (part. pres. of the unip. verb *sanagak*, it is difficult.)

Nebwâkad, wise; (part. pres. of the intr. verb *nibwâka*, he (she) is wise.)

CHAPTER III.

OF PARSING OR ANALYZING.

Parsing is the anatomy of Grammar. As anatomy decomposes or analyzes all the members and parts of the body, and shows them separately, and then their coherence; so *Parsing* decomposes or resolves a sentence into its elements, members, or parts of speech, and shows their relation and connection.

RULES FOR PARSING.

First it must be stated, at every word in the sentence, what *part of speech* it is; and every part of speech may then be parsed according to the following Rules.

1. A *substantive or noun* is parsed by telling its *kind*, whether a common noun or a proper name; whether animate or inanimate; its *subject* and *object*; the *number*, whether singular or plural; the *person*, whether the simple, the second, or the third third person; and the *case*; and indicating the termination of its *plural*.
2. A *pronoun* is parsed by stating the *kind*, (there are five kinds or classes of pronouns,) the *number* and *person*; and by showing its *connection* with a verb, or with a substantive.
3. A *verb* is parsed by telling its *quality*, and to which *Conjugation* it belongs, which is done by naming the *Conjugation*, or the characteristic third person; by naming its *participle* present, by which the verb's *Change* is known; * by stating its *voice, form, mood, tense, person* and *number*.
4. An *adjective* is parsed by telling of which *sort* it is, whether adjective proper, or adjective-verb; by telling whether *compared* or not; and the *degree* of comparison, if compared.
5. A *number* is parsed by indicating its *class* or kind, (there are five different classes of numbers.) If it is transformed into a verb, the *Conjugation* to which it belongs, is to be stated.
6. A *preposition* is parsed by pointing out the words between which it shows the relation.
7. An *adverb* is parsed by stating its *class*, (there are ten classes of adverbs,) and by indicating the word it *modifies*.
8. A *conjunction* is parsed by stating its *sort*, and by showing the words or sentences which it joins together.
9. An *interjection* is parsed by merely naming it as such.

As a general Rule for parsing, take this: State everything that belongs to a part of speech in the sentence you analyze, in

* See p. 116.

as few words as possible, and always in the same manner, as much as can be.

SPECIMENS OF PARSING OR ANALYZING.

Parse the following sentence according to the above Rules :
Sâgiada Jesus, win sa nitam ki gi-sâgiigonân. (Let us love Jesus, because he has first loved us.)

Sâgiada, is a verb, derived from *nin sâgia*, I love him ; which is a transitive animate verb of the IV. Conjugation. It is in the imperative, first person plural, affirmative form, active voice. Its subject (understood) is *kinawind*, we ; its object is Jesus. Its participle present is *saiâgiad*.

Jésus, is a substantive, proper name, simple third person, object of *sâgiada*.

Win, is a personal pronoun, he, masculine (here), singular, third person ; it stands instead of Jesus, and is connected with the following verb, *sâgiigonan*.

Sa, is here a copulative conjunction, signifying *because, for* ; it joins the pronoun *win* with the following verb.

Nitam, first, is an adverb of the seventh class, denoting *time* ; it modifies the verb *sâgiigonan*.

Ki, is a personal pronoun, us, first person plural ; it is used when the person spoken to is *included*. It is connected with the following verb.

Gi-, is a particle or sign, indicating the perfect tense ; in cases of *Change* it is *ga-*.

Sâgiigonan, is a verb from *nin sâgia*, I love him ; which is a transitive animate verb of the IV. Conj., II. Case ; it is together with the preceding sign, in the perfect tense, third person singular, relating to the first person plural ; affirmative form, indicative mood. Its subject is the above pronoun, *win* ; its object is the preceding *ki*, us.

Another specimen in the following sentence : *Debendjiged o gi-inan Debenimidjin : Namadabin nin kitchinikang.* (The Lord said unto my Lord : Sit on my right hand)

Debendjiged, is the participle present, third person singular, from *nin dibendjige*, I am master, lord ; which is an intransitive verb of the I. Conj. This participle is here employed as a substantive, in the *simple* third person ; it is the subject of the next following verb. Its plural is formed by adding *jig*.

O, is a possessive pronoun, third person ; but here it is the objective case of the personal pronoun *win*, him.

Gi-, is a sign denoting the perfect tense ; in the *Change ga-*.

Inan, is derived from *nind ina*, I tell him, I say to him ; which is a transitive animate verb of the IV. Conjug. ; irregular in the imperative, *iji*. It is, in conjunction with *o* and *gi-*, in the active voice, affirmative form, indicative, present ; third person singular, relating to a second third person singular. Its subject is *Debendjiged*, its object *Debenimidjin*. Participle present, *enad*.

Debenimidjin, is derived from *nin dibenima*, I am his master, his lord ; which is a transitive animate verb of the IV. Conj. It is in the II. Case, participle present, affirmative form, in the *second* third person, *Debendjiged* being the *simple* third person.

Namadabin, is an intransitive verb of the I. Conj., *nin namadab*, I am sitting, or, I sit down ; affirmative form, imperative, second person singular. Participle present, *nemadabid*.

Nin, is a pronoun, personal and possessive, here it is possessive conjunctive, *my* ; first person singular. It is connected with the following substantive, and refers to *Debendjiged*, instead of which it stands.

Kitchinikang, is a substantive, *kitchinik*, the right arm. It is a common noun, inanimate ; the object of the preceding pronoun *nin* ; in the singular number, simple third person ; its plural is formed by adding *an*. The English preposition *an*, is expressed by the termination *ang*. (See Prepositions, No. II., 3. term., page 333.)

A third specimen of parsing. Sentence : *Netâ-batâ didjig matchi maniton o dibenimigowan ; aw dash Kije-Maniton saia-giad kawin nita-bata-ijiwewisissi*. (Those that sin habitually,

are the servants of the evil spirit, (he is their master;) but he that loves God, is not in the habit of sinning.)

Netâ-batâ-didjig, is a verb composed of three parts. The first part is *nita-*, which is no distinct part of speech, but only used in compositions, to signify a *habit*, or custom. In the *Change* it makes, *neta-*. The second part is *batâ-*, which again is no distinct part of speech, never used by itself, but only in compositions, where it signifies *sinning* or *injuring* one's self. The third part is the defective verb, *nin dind*, I am, I do, etc. . . . The whole is in the affirmative form, participle present, *simple* third person plural. It is the object of the verb *dibenimigowan*; signifying: "Those that sin habitually."

Matchi, is an adjective-proper, in the positive, simply qualifying the following substantive. It signifies evil, bad, etc.

Maniton, is a common substantive, *manito*, spirit. It is animate, singular, the *second* third person, referring to *neta-bata-didjig*, which is the *simple* third person. It is the subject of the verb *dibenimigowan*. Its plural is formed by adding *g*, *manitog*.

O, is here the objective case of the personal pronoun *winawa*, they; it refers to *neta-bata-didjig*.

Dibenimigowan, is a verb derived from *nin dibenima*, I am his master; which is a transitive animate verb of the IV. Conj. It is in the passive voice, affirmative form, indicative, present, third person plural. Its subject is *matchi-maniton*, and its object, *neta-bata-didjig*; its participle is *debenimad*.

Aw, is a demonstrative pronoun, singular; signifying *that*, or *he that*. The substantive instead of which it stands, is not expressed, but understood: as: A man, a person, a Christian, etc. It is the *simple* third person, and the subject of *saiagiad*.

Dash, is a conjunction, both copulative and disjunctive; here it is disjunctive, because it signifies *but*.

Kijé-Maniton, is a substantive, the name of the Lord God. *Kijé-Manito* properly signifies, Kind Spirit. It is the *second* third person; the preceding pronoun *aw*, (or the substantive in

stead of which it stands,) being the *simple* third person. It is the object of the following verb.

Saiagiad, is a verb derived from *nin sâgia*, I love him; which is a transitive animate verb of the IV. Conj. It is here in the participle present, affirmative form, third person singular.

Its subject is *aw*, and its object *Kijé-Maniton*.

Kawin, is an adverb of the fourth class, denoting *negation*. It modifies the following verb.

Nitâ-bata-ijiwebisissi, is a verb composed of three parts. The two first parts are the same as in the first word of this sentence. The third part is a verb derived from *nind ijiwebis*, I behave, I conduct myself; which is an intransitive verb of the I. Conj.; its third person is, *ijiwebisi*; its participle present, *ijiwebisid*. Its subject is *aw*. The whole is in the negative form, indicative, present, third person singular; and signifies, in connection with the preceding adverb: "He is not in the habit of behaving sinfully."

Parsing or analysing sentences, is the most useful grammatical exercise that can be found. It accounts for every word and every syllable in the sentence, it recalls to memory all the *Rules of Grammar*, and shows practically their use and application.

Dear reader, if you wish to acquire a solid and systematical knowledge of this language, be diligent in parsing sentences, and write down your parsing exercises, like these Specimens. The above Rules and Specimens show you the *manner*; and *sentences* for parsing you will find in abundance in the numerous Examples of this Grammar.

FAMILIAR PHRASES

TO FACILITATE CONVERSATION.

I. For questioning, affirming, denying, going, coming, etc.

Who is that? What is that? *Awenen aw? Wegonen ow?*

What is the matter? *Wegonen?* or *Anin ejiwebak?*

What is the news? *Anin enakamigak?*

- What is your name ? * *Anin ejinikasoian ?*
What is the name of that man, woman, boy, girl ? *Anin ejinikasod aw inini, ikwe, kwiwisens, ikwesens ?*
What is the name of this thing ? *Anin ejinikâdeg ow ? (in. obj.) †*
Anin ejinikâsod aw ? (an. obj.)
What do you say ? How ? What ? *Anin ikkitoian ? Anin ? Wegonen ? Wa ?*
What are you doing ? (sing.) *Wegonen wejitoian ?*
What are you doing ? (plur.) *Wegonen wejitoieg ?*
Have you done ? *Ki gi-ishkwata (ishkwatam) na ?*
What do you want ? *Wegonen wa-aiâian (aiâieg) ?*
What do you come for ? *Wegonen ba-ondji-ijaian (ijaieg) ?* or :
Wegonen ba-osikaian (osigateg) ?
What do you mean ? *Wegonen wa-ikkitoian (ikkitoieg) ?*
What is the meaning of that ? *Wegonen wa-ikkitomagak iw ?*
May one ask you ? (sing.) *Ki da-gagwedjimigo na ?*
What do you want to ask me ? (sing.) *Wegonen wa-gagwedjimiian ?*
Who lives here ? Whose house is this ? *Awenen oma endad ?*
Awenen ow wewakaiganid (wewigiwamid) ?
Whose books are these ? *Awenen onow wemasinaiganid ?*
What have we to do ? *Wegonen ge-dodamangiban ?* (or, *ge-dodamang ?*)
Do you know that ? (all in the sing.) *Ki kikendam na iw ?*
Do you hear me ? *Ki nondaw ina ?*
Do you understand me ? *Ki nissitotaw ina ?*
Do you remember (recollect) ? *Ki mikwenden ina ?*
Do you know me ? *Kikikenim ina ?*
Whom do you look for ? *Awenen nendawâbamad ?*
What do you look for ? *Wegonen nendawabandâman ?*
What have you lost ? *Wegonen ga-wanitoian ?*
Why don't you answer ? *Wegonen wendji-nakwêtansiwan ?*
Wouldn't you give me . . . send me . . . bring me . . . lend me . . . ?
Ka na ki da-mijissi . . . nindaissi . . . bidawissi . . . awiissi ?

* *Note.* In these Phrases, we express the Indian second person *singular*, by the second person *plural* in English, this being in English the usual way.

† See Remark p. 15. (The mark *an.* signifies *animate* objects ; and the mark *in.*, *inanimate* objects.)

Go and fetch it. *Awî-nâdin*, (*in. obj.*) *awi nâj*, (*an. object.*)

I assure you. It is the truth. *Geget. Debwêwimagad.*

I speak the truth; believe me. *Nin débwe; debwetawishin.*

It is not so; you tell a lie. *Kawin awansinon; ki kiwanim goshâ.*

It is said so; every body says it. *Ikkitom sâ; kakina ikkito-wag.*

I contradict it; I don't believe it. *Nind agonwêtam; kawin nin debwetansin.*

It is a false report, don't believe it. *Anisha dibâdjimom, kego debwetengen.*

Do you jest (joke)? *Anisha na kid ikkit tchi bapiian?*

I believe you. I don't believe you. *Ki débweton. Kawin ki bêbwe-tossinon.*

You are in the right. *Ki débwe.*

He is in the wrong. *Kawin debwessi.*

I say yes. I say no. *E, nin ikkit. Kawin, nind ikkit.*

What do you say? Nothing. *Wegonen dash kin ekkitoian? Kawin ningot, (kawin gego.)*

You have been imposed upon. *Ki gi-gîwanimigo.*

Don't believe immediately everybody. *Kego pabige dabwêtawaken bemâdisidjig.*

Who has told it to you? *Awenen gâ-dibâdjimotok?*

I intend to do it; I will do it. *Nind inendam tchi dodamân; nin wi-dodam.*

I consent to it; I approve it. *Nin minwendam tchi ijiwebak iw; nin minwâbandan.*

I am against it. *Kawin nin minwendansi tchi ijiwebak iw.*

I for my part, I say nothing. *Nin win, kawin ningot nind ikkitossi.*

It would be better for me to . . . *Nawatch nin da-minododam tchi . . .*

I had rather . . . *Nawatch nin da-minwendam . . .*

You speak too much. You speak too loud. *Kid osâmidon. Osâm ki kijîwe.*

Hold your tongue. *Kid ombigis.*

Don't say a word. *Kego ningot ikkitoken.*

Be quiet; you make too much noise. (*plur.*) *Bisân abig (abiiog); osâm kid ombigisim.*

Do you know that man? *Ki kikenimana aw inini?*

I saw him, but I never spoke to him. *Nin gi-wâbama, kawin dash wika nin gi-ganonassi.*

I forgot his name. *Nin wanénima ejinikasod.*

I heard several reports. *Anotch babamâdjimowin nin gi-nondan.*

It is not worth while to speak of that. *Kawin apitendagwassinon tchi dajindamingiban.**

I request you to make that for me. *Ki pagossenimin tchi ojita-mawian ow.*

I thank you for your kindness towards me. *Migwetch mino dodawian.*

You are too good to me. *Osâm ki mino dodaw.*

I could never do too much for you. *Kawin wika nin dagashki-tossin osâm tchi mino dodonân, (or, dodonâmban.)*

You are very kind indeed. *Geget ki kitchi kijewâdis.*

I give you too much trouble. I give you too much work. *Osâm ki kotagiin. Osâm kid anokiin.*

It affords me pleasure to do that; to make that for you. *Geget nin minwendam tchi dodamân iw; tchi ojitonân iw.*

Where are you going? Where are they gone? *Anindi ejâian? Anindi ga-ijawad?*

I am going far! I am going near by. *Wassa nin wi-ija. Besho nin wi-ija.*

I am going home. *Nin giwe, (endaiân nind ija.)*

He is going home. They are going home. *Giwe, (endad ija.) Giwewag, (endawad ijawag.)*

You walk too fast. They walk too slow. *Osâm ki kijikâ. Osâm kêsikawag.*

Are you in a great hurry? *Apitchi na ki wewibishkâ?*

Let us go on the other side of the bay, (river,) or, let us cross the bay, (river, etc.) *Agaming ijada, or, ajaowada, (in a canoe, etc.), ajaogakoda, (on foot on the ice.)*

Let us cross the road. *Ajoadoda mikana.*

* See Remark 8, page 113.

Let us go in. Let us go out. *Pindigeda. Sagaandanda.*

I go up. I go down. *Nind akwandawe. Nin nissandawe.*

Let us go this way. They go that way. *Oma nakakeia ijada.*

Wedi nakakeia ijawag.

He goes to the right, he does not go to the left. *Okitchinikamang nakakeia ija, kawin namandjinikamang nakakeia ijassi.*

Go straight along. *Gwaiak awi-ijân.*

Go back a little. *Ajégabawin pangi.*

Go back again, (return.) *Ajégiven.*

Stay here, don't go away. *Oma aian, kego mâdjaken.*

Where do you come from? (whence come you?) *Anindi wendjibaian?*

I come from your house. *Endâian nind ondjiba.*

I come from home. *Endaiân nind ondjiba.*

I come from my uncle's. *Nijishê (or, nimishômê *) endawad nind ondjiba.*

Come here, or hither. *Ondâshân, or, bi-mâdjân, bi-ijân oma.*

Go there. *Wedi ijân, mâdjân.*

Come to me. Sit down with me. *Bi-nasikawishin. Widabimishin*

Come along with me. Stand here with me. *Bi-widjivishin. Widjigakawitawishin oma.*

Come near the fire, warm yourself. *Bi-nasikan ishkote, bi-awason.*

Stop, hold on; stay a little. *Bêka; nag-gabawin nakawe.*

I will wait for you. Wait for me here. *Ki ga-biin. Biishin oma.*

Open the door, the window. *Pakâkonan ishkwandem, wassetchigan.*

Let us shut the door, the windows. *Bibakwaanda ishkwandem, wassetchiganan.*

I will go home now; to-morrow I will come here again. *Nin wi-giwe nongom; wâbang minawa nin ga-bi-ija.*

I exhort him to go, to work, etc. *Nin gagansoma tchi madjad, tchi anokid, etc.*

* *Nijishe*, my mother's brother. *Nimishome*, my father's brother.

It is all the same whether he comes or not. *Mi tibishko tchī dagwichiny, kema gaie tchi dagwishinsig.*

Thou deservest to be whipped. *Ki wikwatchitomas tchi bashan-jeogoian.*

I am poor for your sake, (you are the cause of my poverty.) *Kinawa nind ondji kitimâgis.*

Religion will be the cause of thy happiness. *Anamiewin ki gad-ondji-jawendagos.*

They have been ill treated for religion's sake. *Anamiewin gi-ondji-matchi-dodawawag.*

Tell me what you think, what you are doing, etc. *Windama-wishig enendameg, endodameg, etc.*

He looks like a dead person; you look sick; they speak like angry people. *Nebongin ijinâgosi; aiakosingin kid ijinâgos; neshkadisingin iji gijwewag.*

One laughs, and the other weeps. *Bejig bapi, bejig dash mawi.*
Some are rich and some are poor. *Anind daniwag, anind dash kitimâgisiwag.*

One or the other will come here, (or, let one or the other come here.) *Bejig nijiwad ta-bi-ija oma.*

One of them will embark. *Bejig endashiwad ta-bosi.*

I have a good memory, I shall not forget it soon. *Nin nitamind-jimendan gego, kawin waiba nin ga-wanendansin.*

He is happier than you. *Nawatch win jawendagosi, kin dash, (or, kin eji-jawendagosiian.)*

John is wiser than Paul. *Nawatch John nibwâka, Paul dash, (or, eji-nibwâkad Paul.)*

How much have you been charged for this gun? *Anin minik ga-inagindamagoian ow pâshkisigan?*

William was charged more. *Nawatch nibiwa William gi-inagindamawa.*

I shall not go away before I speak to him. *Kawin nin wimâd-jassi tchi bwa ganonag.*

He is wiser than he is rich. *Nawatch nibwâka, eji-david dash.*

He is as rich as he is wise. *Epitchi nibwâkad mī epitch david.*

You are as happy as I am. *Eji-jawendagosiian mi eji-jawendagosiian gaie kin.*

The older he grows, the deafer he is. *Eshkam gagibishe ejigikad.*

The more they are taught, the more they are ignorant. *Eshkam gagibatisiwag ano kikinoamawindwa.*

The more I work, the better I am off. *Eshkam nin mino aia anokiân.*

As long as I shall behave well, I will be loved. *Ged-âpitch-mino-ijiwëbisiân, nin ga-sâgiigo.*

I am not rich enough to buy that. *Kawin nin dë-danisissi gëshpinadoiâmban iw.*

You are not learned enough to be his teacher, (to teach him.) *Kawin ki ga-dë-kikinoamawassî.*

He is old enough to be his own master, and to take care of himself. *De-apitisi ge-debenindisod, ge-bamiîdisod gaie.*

They arrived to-day sooner than they usually do. *Nawatch nongom waiba gi-dagwishinog, eji-dagwishinowad iko.*

John is the wisest of all my scholars. *John awashime nibwâka endashiwad nin kikinoamaganag.*

This book is the most precious of all my books. *Ow masinai-gan awashime apitendagwad endassing nin masinaiganaan.*

I am not the person to do that. *Kawin nind awissi ge-dodamâmban iw.*

He is not capable of stealing. *Kawin o da-gashkitossin tchi gimodid, (or, tchi gimodipan.)*

I don't hate you, on the contrary, I love you. *Kawin ki jingë-nîmissinon, gwaiak ki sâgiin.*

You are by far not so strong as he is. *Ki mashkawis nange ejimashkawisid.*

I give him leave (permission) to go, to do that, to marry, etc. *Nin pagidina tchi mâdjad, tchi ojitod iw, tchi widiged, etc.*

2. To inquire after health.

Good day, sir; how do you do to-day? *Bon jour, nidji; anin eji-bimâdisiian (or, endiian) nongom?*

Thank you, I am well. *Migwetch, nin mino bimâdis, (nin mino aia.)*

How do your children do? *Anin eji-bimâdisiwad kinidjânissag?*

They are likewise well; nobody is sick. *Mino aiawag gaie winawa; kawin awiia âkosissi.*

How does your sister do? *¿Anin eji-aiad (endigid) kimisse (kishime)?*

How does your brother do? *Anin eji-aiad (eji-bimâdisid) kissaie (kishime)?*

Is your mother in good health? *Mino aia na kiga?*

She is not well. *Kawin mino aiassi.*

She is a little indisposed. *Pangi âkosi.*

What is her illness? *Anin enapined?*

She has got a cold. *Agigoka sa.*

She has a violent headache. *O kitchi âkosin oshtigwân, (o nis-sogon oshtigwân.)*

I have heard your uncle is also unwell. *Kimishome (kijishe) âkosidog gaie win.*

He has got a sore throat. *O gondâgan od âkosin.*

I have toothache. *Nîbid nind âkosin.*

Has this child been sick now a long time? *Mewija âkosiban aw abinodji?*

No, not very long. *Kawin âpitchi mewija.*

Have you long been sick? *Mewija na kid âkosinaban?*

A week. Ten days. A month. *Ningo anamiegijigad. Midâs-sogwan. Ningo gisiss.*

But now I think on it; how does your aunt do? *Pitchinag nin mikwendan; anin eji-aiad (eji-bimâdisid) kinoshe (kisigoss)? **

She is not yet recovered; she is yet very sick. *Kawin mashi nodjimossi, keiâbi kitchi âkosi.*

I have sore eyes, but my legs are not sore now. *Nishkinjigon nind akosinan, kawin dash nikadan nongom nind akosissinan.*

My breast is sore, (a female speaking,) but my sister has no more a sore breast. *Nin totôshimag nind âkosinag, kawin dash nimisse keiâbi od âkosissinan.*

My brother is getting better.—My mother is perfectly well. *Nis-*

* *Ninoshe,* (or, *ninwtshe,*) my mother's sister. *Ninsigoss,* my father's sister.

saie (or, *nishime*) *eshkam nawatch mino aia*.—*Ningâ âpitchi mino aia*.

I am happy to hear it. *Nin minwendam iw nondamân*.

My father is quite sick ; he fell sick suddenly last night. *Noss kitchi âkosi ; sesika gi-âkosi tibikong*.

Have you any medicines? *Meshkiki na kid aian?*

I have many good medicines. *Anotch mashkiki wenjishing nind aian*.

Have you any purging medicine ; castor-oil, salt (for purging) vomitive or emetic ; camphor (Opodeldoe,) etc. ? *Kid aian na jâbosigan ; bimide-jâbosigan, jiwitâgani-jâbosigan ; jashigagowesigan ; gwendasseg, etc. ?*

This child is sick ; it has perhaps worms ; it is always occupied with his nose, *Akosi aw abinodji ; gonima ogejagimiwidog, mojav odjanj o dajikan*.

Here is some vermifuge. *Ow ogejagimi-mashkiki*.

I have the diarrhœa. I have the fever, (ague.) I have pains in the bowels, (colic.) I have pain in the breast. *Nin jâbokawis. Nin niningishka. Nind âkoshkade. Nin kakigan nin âkosin*.

3. Of the age. *

How old are you ? *Anin endasso-bibonagisiian ?*

I am twenty years old. *Nin nijtana dasso bibonagis*.

How old is your father ? *Anin endasso-bibonagisid k'oss ?*

I don't know his age ; he is already old. *Kawin nin kikenimassi endâsso-bibonagisigwen ; jaigwa kitchi anishinâbewi*.

He (she) is young ; he (she) is a child. He is a young man ; she is a young woman. He is a man ; she is a woman. He is an old man ; she is an old woman. *Oshkibimâdisi, abinodjiwi. Oshkinawewi. Ininiwi ; ikwewi. Akiwesiwi ; mindimoieiwi*.

He (she) is very old ; extremely old. *Gikâ ; âpitchi gikâ*.

He (she) returned to childhood. *Néiâb abinodjiwi*.

You are active (vigorous) yet, although very old. *Keiâbi ki jyjawis ano gikaian*.

* See p. 314.

I thank the Lord who gives me good health in my age. *Migwetch nind ina Debendjiged keiabi mijid mino bimâdisiwin epitisiân.*

Are you of my age? *Epitisiân na kid apitie?*

I am the oldest. *Nin nin sasikis.*

I am the youngest. *Ondass nind ondadis.*

Who is the oldest of you two (of you both)? *Awenen sesikisid kinawa naiej (or, nijieeg)?*

How many brothers have you? *Anin endashiwad kissaieag (kishimeag)?*

How many sisters have you? *Anin endashiwad kимиссеаg (kishimeag)?*

I have three older brothers, and two younger than I. *Nissiwag nissaieag, nijiwag dash nishimeag kwiwisensag.**

I have two older sisters, and three younger than I. *Nijiwag nimisseag, nissiwag dash nishimeag ikwesensag.*

How old is the oldest of your brothers (sisters)? *Anin endasso-bibonagisid sesikisid kissaie (kimisse)?*

How old is the youngest of your brothers (sisters)? *Anin endasso-bibonagisid awashime egashiid kishime kwiwisens (ikwesens)?*

You are very tall for your age. *Ki kitchi ginis epitisiân.*

Is not Paul older than William? *Kawin na Paul awashime sakisissi, William dash?*

No, he is younger. *Kawin, ondass win ondadisi.*

How old may this young woman be? *Anin endasso-bibonagisigwen aw oshkinigikwe?*

She is young yet, but she is tall. *Oshkibimâdisi keiâbi, anisha dash ginosi.*

My cousin is adult. My nieces are not yet adult (grown up). *Gi-nitawigi nitawiss. Kawin mashi nitawigissiwag nishimissag.*

Very seldom a person now lives to the age of a hundred years. *Kitchi wika awiia nongom ningotwâk dasso bibon bimâdisi.*

4. On the hour. †

What o'clock is it (what time is it)? *Anin endasso-dibaiganeg?*

* See p. 9.

† See p. 317.

It is one o'clock, two o'clock, etc. *Ningo dibaigan, nijo dibaigan*, etc.

The day-break will soon appear. *Jaiḡwa gega ta-wâban.*

The day-break appears.—The sun is rising. *Jaiḡwa wâban.—Gisiss bi-mokaam.*

Is it late? (speaking in the *morning*.) No, it is not late, it is early yet, (morning yet.) *Ishpigijigad na?—Kawin ishpigijigassinon, keiâbi kigjebawagad.*

How late may it be (in the day)? *Anin epitchi-gijigadogwen.*

Is it already noon? *Nawokwe* (or, *nawokwemagad*) *na jaiḡwa?*

No, it is not yet noon. *Kawin mashi nawokwessinon.*

It is just noon now, twelve o'clock. *Gwaiak nawokwe nongom.*

He started after twelve o'clock (noon.) *Ga-ishkwa-nawokwenig gi-mâdja.*

Three o'clock in the afternoon. *Nisso dibaigan ga-ishkwana-wokweg.*

Is it early yet? (speaking in the *afternoon*.) *Ishpigijigad na keiâbi?*

It is not early (in the afternoon), it will soon be evening. *Kawin ishpigijigassinon, jaiḡwa ani-onâgoshi.*

It is evening. It is twilight. *Jaiḡwa onâgoshi. Tibikabaminagwad.*

Is it late in the night?—No, it is not late. *ishpitibikad na?—Kawin ishpitibikassinon.*

It is night. It is a very dark night; I see nothing. *Nibâtibik. Kitchi kashkitibikad; kawin gego nin wâbandansin.*

Is it already midnight?—No, it is not yet midnight. *Abitâtibikad na jaiḡwa? Kawin mashi abita-tibikassinon.*

How late may it be (in the night)? *Anin epitâ-tibikadogwen? (or, epitch tibakadogwen)?*

It is eleven o'clock. *Midâsso tibo' nin sa ashi bejig.*

It is just midnight. *Abitâ-tibikad gwaiak.*

It is now past midnight. *Gi-ishkwa-abitâ-tibikad nongom.*

I will start after midnight. *Gi-ishkwa-abitâ-tibikak nin ga-mâdja.*

I started after midnight. *Ga-ishkwa-abitâtibikak nin gi-mâdja.*

He started after midnight. *Ga-ishkwa-abitâ-tibikadinig gi-mâdja.*

Do you get up early in the morning. *Wäiba na ka kid onishka kigijeb ?*

I always get up in the morning early ; this morning only I did not get up early. *Mojag kitchi kigijeb nind onishka ; jêba eta kawin wäiba nin gi-onishkassi.*

Get up, my brother, (sister,) it is day-light. *Onishkân, nishim ; jaiywa gi-wâban.*

You are lazy ; you use to sleep too long. *Ki kitimishk ; osâm ginwenj ki niba ko.*

It is not yet ten o'clock. *Kawin mashi midâsso dibaiganessinon.* Are you accustomed to get up at ten o'clock ? *Mêdâsso-dibaiganeg na ko kid onishka ?*

See the watch, (clock,) is it going ? *Wâbam dibaigisisswan. Madjishka na ?*

It is not going ; I have not wound it up. I will wind it up now. *Kawin madjishkassi ; kawin nin gi-ikwabiowassi. Nongom nin gad-ikwabiowa.*

When does the sun set ? *Aniniwapi gisiss pengishimod ?*

It sets at six o'clock. *Nengotwâsso-dibaiganeg sa pangishimo.*

When will you go home ? (plur.) *Aniniwapi ge-giweieg ?*

We will go home exactly at seven o'clock. *Najwâsso-dibaiganeg sa gwatak nin wi-giwemin.*

This watch is very fine. How much did it cost ? *Kitchi oniji-sûi aw dibaigisisswân. Anin dasswâbik ga-inaginsod ?*

It costs twenty dollars. *Nijtana sa dasswâbik gi-inaginsod.*

It is an old watch ; it is not new. *Géta-aiaa, kawin oshkiaiaawissi.*

This watch goes too slow ; too quick ; it is broken ; sometimes it stops. *Aw dibagaigisisswân osâm besika ; osâm kijika ; gi-bigoshka ; naningotinong nagashka.*

When will you go out to-day ? *Aniniwapi ge-sâgaaman nongom ?*

I will go out at nine o'clock ; and before three o'clock I will come home again. *Jangasso-dibaiganeg sa nin ga-sagaam ; tchi bwa dash nisso dibaigan nin ga-bi-giwe minawa.*

Laborers work ten hours every day. *Anokiwiniwag midasso dibaigan anokiwag endasso-gijigadinig.*

How many hours do you sleep every night ? *Anin dasso-dibaigan nebaiian tebikakin ?*

I sleep six hours every night. *Ningotwasso dibaigan sa nin niba endasso-tibikak.*

5. For and at breakfast.

When do you use to take breakfast? *Aniniwapi wassiniieg iko kigijeb?*

At seven o'clock. *Najwasso-dibaiganeg sa.*

Our breakfast is ready. *Mi jaigwa wi-wissiniiang.*

Come and sit down here; sit down here by my side. *Oma binamadabin; bi-widabimishin.*

What do you choose? *Wegonen ge-wi-aiaian?*

I will eat some fish. *Gigô nin gad-amoa pangi.*

Here is trout, and here is white-fish. Which do you like best? *Mi aw nawégoss, aw dash atikameg. Anin aw nawatch menwenimad?*

I will take some white-fish this morning. *Atikameg nin wi-amoa nougom.*

Is it fresh fish? *Oshki gigô na?*

No, it is salted fish. *Kawin, jiwitâgani-gigô aw.*

It is very nice; it has an excellent taste. *Geget kitchi onijishi; kitchi winopogosi.*

Take some bread; some crackers. *Mami aw pakwejigan; ogow pakwesigansag.*

These crackers are very fine; very good. *Kitchi onijishiwag pakwejigansag; kitchi minopogosiwag.*

Don't you wish to eat potatoes? *Kawin na opinig ki wiâmoasig?*

I took some: I am eating them. I am very fond of potatoes. Your potatoes have a good taste indeed. *Nin gimamag sa; nind amoag. Nin kitchi ninwenimad opinig. Geget minopogosiwag kid opinimiwag.*

Will you drink some chocolate? *Miskwâbo na ki wi-minikwen?*

I will drink some. *Nin wi-minikwen sa.*

But I will drink some coffee. *Nin dash makate-mashkikwâbo nin wi-minikwen.*

Who will drink some coffee? *Awenen ge-wi-minikwed makate-mashkikwâbo?*

- I will take some. *Nin nin wi-minikwen pangi.*
Give me your cup.—That's enough; you give me too much.
Bidon kid onâgans.—Mi iw; osâm nibiwa ki mij.
Take some milk in it, and sugar. *Totoshâbo dagonan, sisibâk-wad gaie.*
Will you drink some more? Give me your cup. *Minawa na ki wi-minikwen? Bidon kid onâgans.*
I thank you; that is enough. *Migwetch; mi iw.*
There is also some tea, who will drink some? *Anibishâbo gaie ôma atemagad, awenen ge-minikwed?*
Thank you, I will drink none. *Migwetch, kawin nin nin wi-minikwessin.*
And you, sir? *Kin dash, nidji?*
I will drink a little, very little. *Pangi nin wi-minikwen, pangigo.*
This tea is very strong. *Kitchi mashkawâgami ow ambishâbo.*
I like strong tea. *Nin minwendan meshkawâgamig anibishâbo.*
I don't like it, I like better weak tea. *Kawin nin minwendansin, awashime nin minwendan tchi jagwagamig.*
You did not take any butter, do you never eat any? *Kawin mashi totothâbo-bimide kid odapinansin, kawin na wika ki midjissin?*
I eat it sometimes, I will take a little. *Nin midjin sa ko, pangi nin wi-mamon.*
You eat very little of every thing. *Kitchi pepangî ki wissin.*
I thank you, I have eaten considerably. *Migwetch, eniwek nibiwa nin gi-wissin.*
I must go now, I must go to work; I have much work to do to-day. *Nin wi-mâdja dash nongom, nin wi-anoki; nibiwa anokiwin nind aian nongom.*

6. *On the weather.*

- How is the weather? *Anin eji-gijigak?*
Is it fine weather?—Is it bad weather? *Mino gijigad na? Matchi gijigad na?*
It is fine weather.—It is bad weather. *Mino gijigad sa. Matchi gijigad sa.*

- The weather is very bad. *Niskâdad*, (*kitchi niskâdad*.)
It is cloudy.—It is clear fair weather, the sun shines. *Anâkwâd*¹
—*Mijakwad*.
It is dark, gloomy weather all day. *Agawa gijigad kabegijig*¹
It is foggy, the sun does not appear. *Awân, kawin gisiss*¹*bi-*
nagosissi.
It blows, it is windy. *Nôdin*.
It blows hard, it is stormy. *Kitchi nodin*.
It is a dreadful time indeed. *Geget gotamigwad*.
It blows a gale, a hurricane. *Apitchi kitchi nodin*.
The wind blows cold. *Takassin*.
The wind turned, shifted. *Gwekânimad*.
I think it will rain to-day. *Ta-gimiwan nongom, nind inendam*.
It is likely enough. *Mi geget ejinagwak*.
It drizzles.—It rains.—It hails. *Awanibissa*.—*Gimiwan*.—*Sessë-*
gan.
Does it rain? Does it not rain? *Gimiwan na? Kawin na gim-*
wansinon?
It rained when I left home, but it does not rain now. *Gimiwa-*
noban api ba-mâdjaiân, kawin dash nongom gimiwansinon.
It rains again. It rains very fast. It rains a little. *Minawa*
gimiwan. Kitchi gimiwan. Agâwa gimiwan.
I am wet, I am all wet. *Nin nissâbawe, nind âpitchi nissâbawe*.
Are you not wet? *Kawin na kin ki nissâbawessi?*
I am wet too, I have no umbrella. *Mi go gaie nin, kawin sa*
gego agawateon nind aiansin.
Are you afraid of getting wet? *Ki gotan na iw tchi nissâbaweian?*
Yes, I am afraid of it; I use to be sick when I get wet. *Enin*
gotan sa; nind âkos iko nessabaweianin.
It is cold. It is very cold. It is extremely cold indeed. *Kissina,*
or *kissinamagad. Kitchi kissina. Apitchi geget kissina*.
I am cold, very cold. *Nin gikadj, nin kitchi gikadj*.
I am starving with cold. *Nin gawadj*.
My fingers are benumbed with cold. *Nin takwâkiganjiwadj*.
Come in and warm yourself, there is a fire here. *Pindigen, bi-*
awason, ishкотewan oma.

It snows fast.—It snows thick. *Sogipo*, or *sogipomagad*. *Mamangadépo*.

The lake, the river, etc., is freezing over. *Sâgaiagan*, *sibi*, etc., *gashkadin*.

The lake is hard frozen over. *Sâgaiagan gi-kitchi-gashkadin*.
This afternoon I will skate. *Nongom gi-ishkwa-nawokweg nin wi-joshkwadae*.

I have a fine pair of skates. *Geget kitchi onijishinon nin joshkwâdaaganan*.

It thaws now, (it is mild weather.) *Jaiywa abawa*, or *abawamagad*.

The snow is soft. The snow melts away. *Jakâgonaga*. *Gon ningiso*, or *angoso*.

It begins to be warm. *Jaiywa kijâte*, or *kijâtemagad*.

How warm is it?—It is very warm. *Geget kijâte?—Kitchi kijâte*.

I am warm. *Nind abwes*, (I sweat.)

I am excessive hot. *Nind apitchi abwes*.

Let us go into the shade. *Agawateg ijada*.

We will have a heavy rain, it is too warm. *Ta-kitchi-gimiwan, osâm kijâte*.

The sky is cloudy all over. *Kitchi ânakwad*.

It lightens excessively. *Kitchi wassamowag animikig*.

It thunders, the thunder roars. *Animikiwan, masitâgosiwag animikig*.

What a clap of thunder! *Geget kitchi animiki! Pashkakwâamog!*

Are you afraid of thunder? To be sure. *Ki gossag na animikig? E nange*.

Many people are afraid of thunder. *Nibiwa bimâdisidjig o gossâwan animikin*.

I never was afraid of it. *Kawin nin wika nin gossassig*.

Be not afraid, the storm is over. *Kego segisiken, jaiywa ishkwamiskâdad*.

It clears up. *Eshkam mijakwad*.

I see the rain-bow. *Nin wâbandan nagweiâb*.

This is a sign of fair weather. *Mi wendji-kikendaming tchi mino gijigak*.

It is very good (pleasing) that it has rained, the ground was already too dry; but now the fields will produce well. *Kitchi minwendagwad gi-gimiwang, osám jaigwa bibinekamigideban aki; nongom dash weweni ta-nitawiginon kitiganan.*

It is dirty now after the rain. *Ajishkika nongom gi-gimiwang.*
It is bad walking. *Sanagad bimosseng.*

7. *For and at dinner.*

It is twelve o'clock now. Come in, we will dine. *Jaigwa na-wokwe. Bi-pindigen, ki ga-wissinimin.*

Come sit down on this chair. *Bi-nabadamin ow apabiwining.*
Put another plate (cover) here. *Minawa bejig tessinagan atoiog oma.*

There is some meat here. *Wiass oma atcmagad.*

Beef, veal, pork, ham, deer-meat, bear-meat. *Pijikiwi-wiass, pijikinsiwi-wiass, kokoshiwi-wiass, wawâshkeshiwi-wiass, makô-wiass.*

Help yourself. *Kin igo mamon minik meuwendaman.*

You don't eat, are you sick? *Kawin ki wisinissi, kid âkos na?*
No, I am not sick, I eat much. *Kawin nind âkosissi, nibiwa nin wissin.*

Potatoes are there and turnips too. Which you like better?
Opinig aiuwag, tchiss gaie oma ate. Wegonen nawatch menwendaman?

I will take some turnips. *Tchiss nin wi-mamon.*

Bring salt here and pepper, you did not put it on the table. *Ji-witâgan bidoiog gawissugang gaie, kawin ki gi-atossinawa adopowening.*

Take some more meat. *Minawa wiass mamon.*

This ham is very nice, I ate some. *Mandan kokoshiwi-wiass kitchi minopogwad, nin gi-midjin pangi.*

This deer-meat has an excellent flavor, and is done nicely. *ho wawâshkeshiwi-wiass memindage minopogwad, weweni gaie gjidemagad.*

Have the Indians killed many deer this winter? *Nibiwa na anishinâbeg o gi-nissawan wawashkeshiwan nongom biboninig?*

Yes, sir, a great many; a young man killed seven deer, not long ago. *Geget kitchi nibiwa; bejig oshkinawe nômaia nijwâsswi o gi-nissan wawâshkeshiwan.*

Deer-meat is very good, I like it better than any other kind of meat. *Wawâshkeshiwi-wiass memindage minopogwad, awashime nin minwendan, kakina dash anind wiass.*

Are there many rabbits here? *Wâbosog na batainowag oma?* There are a great many here, and the Indians are very skillful in trapping them. *Kitchi batainowag oma, kitchi wawingesiwag dash anishinâbeg dasonawad.*

I will eat some of this rabbit. *Pangi nin wi-amoag aw wâbos.*

Are there partridges also here? *Binéwag na gaie aiawag oma?* There are, we eat them often. *Aiawag sa, naningim nind amoanani.*

In summer pigeons will be here in great quantity. *Nibing dash omimig ta-osaminowag oma.*

We must also drink at our dinner. *Ki ga-minikwemin gaie wisiniang.*

Let us drink, but we will only drink water, no wine. *Minikweda, nibi dash ki ga-minikwemin, kawin win jominâbo.*

We have all taken the temperance pledge, we will keep it. *Kakina mamawi ki gi-mamomin minikwessi-masinaiansan, ki wi-ganawendamin dash.*

I, for my part, I will always keep it faithfully as long as I live. *Nin win ged-ako-bimadisiiân nin wi-ganawendan weweni.*

And so will I. *Mi go gaie nin.*

There are also some apples here, would you eat any? *Mishiminag gaie oma aiawag, kawin na ki da-amoassig?*

I will eat some. *Nin da-amoag sa.*

I ate one, two, three, etc., apples. *Bejigominag, * nijominag, nissominag, etc., mishiminag nin gi-amoag.*

Eat some of these strawberries, there are very many now here. *Odeimanan gaie midjin, kitchi batainadon nongom geget oma.* Raspberries will also be in great abundance, by and by. *Miskwimînag (miskômînag) gaie ta-batainowag nâgatch.*

* See page 312.

I will eat some raspberries. *Pangi nin wi amoag miskwiminag.*
Will you take some more? *Keiâbi na ki wi-aiawag ?*

No, sir, I thank you; I'll eat some of these sweatmeats (preserves.) *Kawin migwetch; pangi paskkiminassigan nin wi-midjin.*

I have dined very well. *Weweni nin gi-nawokwe-wissin.*
So have I. *Mi go gaie nin.*

8. *Concerning the Otchipwe language.*

I wish to know well the Otchipwe language. *Apegish weweni kikendaman wi-Otchipwemoiân.*

The Otchipwe language is very difficult, I can speak it a little.
Kitchi sanagad Otchipwemowin, pangi nin gashkiton wi-Otchipwemoiân.

You will soon speak it better if you endeavor. *Waiba nawatch weweni ki gad-Otchipwem, kishpin wikwatchitoian.*

I endeavor indeed very much, but I can effect nothing. *Nind ano wikwatchiton âpitchi, kawessa dash nin gashkitossin.*

I think it will be long before I learn to speak well Otchipwe.
Wika ganabatch nin ga-gashkiton weweni tchi Otchipwemoian.

I will always speak Otchipwe when I speak to you, if you are willing. *Nin gad-Otchipwem majag genominânin, kishpin minwennaman.*

Thank you, friend, do that and so I shall indeed know it sooner.
Migwetch, nidji, mi ge-dodoman, mi dash geyet waiba nawatch tchi kikendamân.

Speak slowly, my friend, you speak too fast; I cannot even understand a half of what you say. *Bêka nawatch gigiton, nidji, osâm ki dadâtabi; kawin ganage abita ki nÿssitotossinon ekki-toian.*

How do the Indians call this? *Anin ow ejinikadamowad anishinâbeg ?*

This is called *ijînikâde ow.*

And this, how is it called? *Ow dash, anin ejinikadeg ?*

It is called *mi ejinikadeg.*

I will write down these words, and I will write all the Otchipwe

words, by these means also, I shall learn the Otchipwe language. *Nin gad-ajibianan iniw ikkitowinan, nin wi-ajibianan, mi ima gaie ge-ondji-kikendaman Otchipwemowin.*

Have you nobody that would teach you constantly? *Kawin na awiia kid aiâwassi ge-kikinoamokiban mojak?*

No, I have nobody yet, but I will employ somebody to teach me regularly. *Kawin mashi awiia nind aiâwassi, nin gad-anona dash awiia ge-kikinoamawid weweni.*

I will employ you, if you will teach me, and you will come every day to give me lessons. *Kin ki gad-anonin, kishpin wi-kikinoamawiian, endasso-gijigak dash ki ga-bi-kikinoamaw.*

Yes, I promise it to you, I will come every day to teach you. We will begin to-morrow. *E, kinakomin sa, endasso-gijigak ki ga-bi-kikinoamon. Wâbang ki ga-madjitâmin.*

I would be very happy if I could soon speak well the Otchipwe language, in order to preach right (well) to the Indians. *Nin da-kitchi-minwendam, waiba tchi kikendamân weweni tchi Otchipwemoiân, mi sa gwaiak tchi wigagikimagwa anishinabeg.*

Do you understand all I say, when I am speaking to you? *Ki nissitotaw ina kakina minik ekkitoiân genoninânin?*

Yes, certainly, I understand you well. *Enange ka, ki nissitoton weweni*

Do you understand every Indian? *Kakina na anishinâbeg ki nissitotawag?*

I don't understand every one, I understand some of them; but some speak too quick when they are speaking to me, and I don't know what they say. *Kawin kakina nin nissitotawassig, bebejig eta nin nissitotawag; anind dash osâm dadâtabiwag genojiwadjin, kawin dash nin kikenimassig ekkitowagwen.*

When they are speaking to each other, do you understand them well? *Kishpin dash ganonidiwad ki, nissitotawag na weweni?*

When they are speaking to each other, I don't much understand them; I understand them better when they speak to me. *Kishpin ganonidiwad, kawin gwetch nin nissitotawassig; awashime nin nissitotawag genojiwad.*

You will soon know it, endeavor, don't be discouraged, (dis-

heartened.) *Waiba nawatch ki ga-kikendan, aianguamisin, kego jagwenimoken.*

I am not discouraged, and I will not give it up. *Kawin nin jagwenimossi, kawin gaie nin wi-anijitansi.*

9. *On traveling by land in the Indian country, (in winter.)*

When shall we start (depart)? *Aniniwapi ge-mâdjaiang?*

We shall soon now depart, prepare. *Jaiqua waiba ki gamâdjamin, ojîtân.*

I am preparing, I am about. *Nind ojita, nind apitchita.*

Have you made my snow-shoes? *Ki gi-gijiag na nind agimag.*

Your snow-shoes are not quite made; I made indeed the frame, but they are not yet filled, (laced.) *Kawin mashi apitchi giji-assiwag kid agimag; anawi nin gi-wâginag, kawin dash mashi ashkimâsossiwag.*

Who will fill them? *Awenen dash ged-ashkimânad?*

My wife will fill them to-morrow. *Nin widigemagan o gad-ashkimânan wâbang.*

Are my moccasins made? *Nin makisinin na gi-gijitchigadewan?*

Yes, my sister made them; she has made one pair, two pair, three pair, four pair, etc. *E, o gi-ojîtonan sa nimisse; ningotwewan, nijwewan, nisswewan, niwewan, etc., o gi-ojîtonan.*

I brought also nips, (foot-rags,) one pair, two pair, etc., for your use. *Ajiganan gaie nin gi-bidonan, ningotwewan, nijwewan, etc., kin ged-aioian.*

And my mittens? *Nin mandjikâwanag dash?*

Aha! I forget them. I will fetch them. *Jshte! nin giwanikenag. Nin wi-nânag.*

We will start (depart) after Sunday, (on Monday.) *Gi-ishkwanamiégijigak sa ki ga-mâdjâmin.*

We will start in two days, in three days, in four days. *Nijôgwanagak, nissogwanagak, niogwanagak, ké ga-mâdjâmin.*

What provisions shall we take for our voyage? *Wegonen dash ged-ani-nawapoiang?*

We will take some pork and flour ; we will also take some meat.

Kokosh, pakwejigan gaie ki ga-nawapomin, wiass gaie ki ganawapomin.

Is that pork cooked ; and is the flour baked (into bread) ; is the meat cooked ? *Gisiso na aw kokosh, pakwejigan gaie ; gjide na wiass ?* (or, *gjidemagad.*)

Not yet, the day after to-morrow my sister will cook the pork and bake bread ; she will also cook the meat. *Kawin mashi, awasswawang nimisse o ga-gisiswan kokoshan, pugwejiganan gaie ; wiass gaie o ga-gisisan.*

Well, let us start.—I will tie up my pack, (my load.) *Ambe, mâdjada. Nin wi-takabidon nin bimivanan.*

Oho ! my pack is very heavy. *Atuiâ ! kitchi kosigwan nin bimivanan.*

Do you carry all that we shall need ? *Ki madjidon na kakina go-wi-aioiang ?*

I think I have all, a little kettle, little dishes, knives, a hatchet.

Mi go kikina, nind inendam, akikous, ônâgansan, mokomânan, wawakwadons.

Don't you forget anything ? have you any matches ? *Kawin na gego ki wanikessi ? Ishkotewatijonsan na gaie kid aianan ?*

Yes, they are here. Let us go. *E, atewan. Mâdjada.*

We go too fast.—We go too slow. *Osâm ki kijikamin.—Osâm ki bêsikamin.*

We don't go in the right direction ; there, there ! *Kawin gwaiak kid ani-ijassimin ; wedi gosha !*

O yes ! indeed ! I almost went astray. *Ishte ! geget ! gega nin gi-wanishin.*

Hold on ! I will drink some water here. I am very thirsty, I am sweating so much. *Beka ! nin wi-minikwen nibi oma. Nin kitchi nibâgwe, osâm nind abwes.*

Don't drink too much water, and don't eat any snow, or else you will be tired very soon. *Kego osâm nibwa nibi minikwen, kego gaie gon amoâken, gonima waiba ki gad-aiêkos.*

Is there a trail all along, where we are going ? *Mikanawan na mojay ejaiang ?*

There is indeed a trail, but it shows very little; it has snowed too much of late. *Anawi mikanawan, agawa dash nâgwad; osâm gi-sogipo nomaia.*

Why! are you tired? *Anin! kid aiêkos na?*

I am not yet tired, I walk easily. *Kawin mashi nind aiêkosissi, nin mino bimosse.*

Walking is good here, it is a fine place, there is no [underwood here. *Mino bimossewinagad oma, onijishin, jibeiamagad.*

But here there is much underwood, it is bad walking indeed.

The snow is soft. The snow is deep. *Oma dash kitchi sasaga, geget sanagad bimosseng. Jakâgonaga. Ishpagonaga.*

There is no trail (no road) here; we will go astray. *Kowin oma mikanawansinon; ki ga-wanishinimin.*

We are already gone astray. That is very bad. *Mi jaigwa gi-wanishinang. Geget sanagad.*

Stop, I will look for the road, (trail.) Here it is! Come here! *Beka, nin ga-nandonean mikana. Mi oma! Ondûss!*

It is now noon, (twelve o'clock.) Let us now take a meal. *Jai-gwa nawokweg. Nakawe wissinida.*

Well! I will make a fire; we will make some tea. *Haw! Nin ga-bodawe; anibishâbo ki gad-ojitomin.*

I am a little tired. At the same time I have pain in one of my legs; (I am lame.) *Nawatch nind aiêkos. Baiétoj nind âkosin bejig nikâd.*

We will not walk long now; evening is approaching. *Kawin ginwenj ki ga-bimossessimin; jaigwa anî-onagoshi.*

Where shall we camp? There is no fine place. *Anindi gegabeshiîang? Kawin ningotchi onijishinsinon.*

Let us camp here; this is a fine place. *Oma gabeshida; onijishin oma.*

There is much snow, the snow is deep. I must throw out much snow, to make a camp. *Geget gônika, ishpâgonaga, (ishpate.) Kitchi nibiwa gon nin ga-webina tchi ojitoiân gabeshiwin.*

I will take (or break) boughs; I will take many, in order to make a good bed. *Jingobig nin wi-mamag, (nin wibokobinag;) nibiwa nin wi-mamag, weweni tchi apishimanikeiân.*

Friend, chop much wood, it will be perhaps cold to-night. *Nibi-wa manissen, nidji, ta-kissinamagad ganabatch tibikad, (ta-kissintibikad.)*

So much wood will be enough *Mi iw ge-debisseg missan.*

Let us make fire. Let us cook. Let us eat. *Bodaweda. Tchi-bâkweda. Wissinida.*

Hang up my moccasins and my nips, (foot-rags,) to dry. *Agodon nin makisinin, nind ajiganan gaie, tchi bateg.*

Let us lie down, the night is advanced. *Gawishimoda, jaigwa ishpitibikad.*

Halloo! let us get up; the day-break will soon appear. *Ambe! onishkada; jaigwa gega ta-wâban.*

My moccasins and nips have dried well. *Weweni gi-batewan nin makisinin, nind ajiganan gaie.*

Let us start. Is it far yet where we are going? *Mâdjada. Wâssana keiabi ejaiang?*

We will have to sleep twice more, that is, this evening, and to-morrow; and the day after to-morrow we will arrive. *Keiabi nijing ki gad-ani-nibâmin, mi sa, nongom onâgoshig, wâbang gaie; awasswâbang dash ki ga-dagwishinimin.*

We are walking smartly all day. *Weweni ki bimossemin kabegijig.*

Now the sun will soon set, let us camp. *Jaigwa gega ta-pangishimo gissis; gabeshuda.*

We have come far to-day. *Wâssa nongom ki gi-dagwishinimin.*

Let us make a good camp again. *Weweni minawa ojitoda gabe shiwin.*

Let us get up and start. If we walk very fast, we will see this evening the house we are going to. *Onishkada, mâdjada. Kishpin âpitchi kijikaiang, nongom onâgoshig ki ga-wâbandamin wakaigan ejaiang.*

I will be very glad to reach the house to-day. *Nin da-kitchiminwendam tchi oditamân wakaigan nongom.*

The house is now near; two miles more. *Jaigwa boshowad wakaigan; keiabi nijo dibaigan.*

There is the house. *Mi wêdi wakaigan.*

I am very glad. *Nin kitchi minwendam.*

10. *On traveling by water, in the Indian country, (in summer.*

Friend, when shall we embark? *Aniniwapi ge-bosiing, nidji?*
I don't know. I will probably not embark soon; I have no canoe. *Endogwen. Wika ganabatch nin nin ga-bos; kuwin nind otchimânissi.*

Do you intend to make to yourself a canoe? *Ki wi-ojiton na dash ki tchimân?*

Yes, I will make one soon. The bark is here; and to-morrow I will go for some cedar. *Geget, waiba nin wi-ojiton. Atemagad wigwass; wâbang dash nin wi-passaige.*

You are skilful, friend, in making canoes. *Ki wawinges, nidji, tchimânikeian.*

It is a long while since I always make canoes. Every summer I make two or three canoes. *Mewija eko-tchimanikeiân mojag-Endasso-nibin nij, nisswi gaie, nind ojitonan tchimanân.*

Make also for me a canoe, friend; I will pay you well. *Gaie nin nidji, oj. amawishikan tchimân; weweni ki ga-dibaamon.*

I will make one; I will make it perfectly well; I have nice bark. *Nin gad-ojiton sa; âpitchi weweni nin wi-ojiton; gwanatch wigwass nind aian.*

Please make it soon, friend. I will use that this summer. *Waiba ojitokan, nidji. Mi iw ged-aioiân nongom nibing.*

I intend to go far; I will be absent long. *Wassa nin wiija; ginwenj nin gad-inend.*

Yes, I will make it soon. *Geget waiba nin gad-ojiton.*

I come to see you making a canoe, You are skilful indeed, (you do it well.) *Ki bi-wâbamîn tchimânikeian. Geget ki wawinges.*

Well, friend! is my canoe already made? *Anin, nidji! jaiywa na gi-gijitchigade nin tchimân?*

It is indeed all made, but there is no pitch yet on it. I will pitch it to-morrow. *Anawi kakina gi-gijitchigade, kawin dash mashi pigikadessinon. Wâbang ni wi-pigikadan.*

Here is your canoe. Are you contented? *Mi ow ki tchimân. Ki minwendam ina?*

Yes, I am conte'ed, it is nice; I suppose it is strong. *E, nin minwendam, onijishin sa; songanodog.*

Here is your payment. *Ow ki dibdamogowin.*

I thank you, sir, you pay me well. *Migwetch, nidji, weweni ki dibaumaw.*

I will embark the day after to-morrow, if it is calm. *Awasswâ-tung nin ga-bos, hishpîn anwâtîng.*

I intend to hire three Indians; one will steer, and two will paddle. *Nisswi anishinâbeg nin wi-anonag; bejig taodake, nij dash ta-tchimewag.*

I ask you, Paul, first: Will you hire? I will be absent long; perhaps two months. *Kin, Paul, nitam ki gagwedjimin: Ki wi-anonigos na? Ginwenj nin gad-inend; nijo gisiss ganabatch.*

I promise you, I will embark with you. *Ki nakomin, ki gad-adauwamin sa.*

And look for two other men, Paul, who would embark with us. *Minawa dash, Paul, nij ininwag nandawâbam gedadaawaminangog.*

I have found two young fellows. *Nin gi-mikawag nij oshkina-weg.*

Are they good paddlers? *Nita-tchimewag na?*

First rate. Would it not be better that we should row? *Apitchi sa. kawin na nawatch da-onijishinsinon teki ajêboieiang?*

Yes, it would be good; we go quicker by rowing, than by paddling. *Gegei da-onijishin; awashime sa kijikam ajêboiang, iw dash tchiweng.*

I will make two oars; and I have a paddle. *Nin gad-ojitonan nijwatig ajêboianakon; abwi dash nind aian.*

Halloo, halloo, my boys! let us embark! It is very calm. *Haw, haw, kwewisensidog! bosida! Kitchi anwâtin.*

Embark all things. Here are your provisions. Embark the axe also; the dishes and our beds; all together. *Bositoiog kakina. Mi mandan ki nawapwâninân. Wâgâkwad gaie bositoiog, onâganan, ki nibaganinanin gaie; kakina go.*

All is shipped now. *Mi kakina gi-bositchigadeg.*

All is not yet shipped; here is the tent; put it in the canoe-

Kawin mashi hakina bositchigadessinon ; mi ow papagiwaiane-gamig ; bositoiog.

Fetch it, friend John, put it here. *Bidon, nidji John, oma aton.* That's all. Let us embark ! *Mi kakina. Bosida !*

It is very calm indeed. Row smartly, my boys. *Kitchi anwâtin geget. Weweni ajeboieiog, kwiwisensidog.*

There is more and more wind ; the wind is fair, we will sail. *Eshkam nodin ; minwanimad, ki ga-bimoshimîn.*

Put up the mast and hoist the sail. *Patakinig ningassimononak, ombâkobidjigeg.*

Aha ! we are sailing very fast. *Ataiâ ! geget ki kijeîâshimîn.* Paul steer well ; take care of the canoe. *Weweni odaken, Paul ; ganawendan tchimâv.*

It blows harder and harder ; and the sea runs higher and higher. Waves come in. *Eshkam kitchi nodin ; eshkam gaie mamangashka. Bosiwag tigowag.*

The wind shifted. Take down the sail. *Jaigwa gwekânimad. Binâkonigeg.*

It will be dreadful ; let us save ourselves. Is there a river near ? *Ta-kitchi-sanagad ; ôjimoda. Sibi na dago besho ?*

There is a large river ; we will fly there. Steer for that place, Paul. *Wedi kitchi sibi ; mi wedi ged-ininijimoiang. Mi wedi, Paul, ged-inikwâman.*

This is a very fine river. I am glad that we are here. It blows harder and harder. It blows from the lake. *Geget gwanatch sibi. Nin minwendam oma aiaiang. Eshkam kitchi nodin. Nâwitch ondîn.*

A dreadful time ! See, how the lake looks ! *Kitchi [goiâmigwad ! Na, ejinnagwak kitchigami !*

The wind will probably blow long from the lake ; we will be long wind-bound here. *Ginwenj ganabatch nawitch ta ondîn ; ginwenj ki ga-ginissinaogomîn oma.*

Pitch the tent, boys, it will rain ; it is very cloudy. *Patakidoiog papagiwaianegamig, kwiwisensidog, ta-gimiwan ; kitchi anakwad.*

Bring in here all our luggage, it will be very bad weather. *Pin-digadoiog oma kakina kid aîminanîn, sa-kitchi-niskadad.*

Put also the canoe better inland, lest the wind carry it off.

Tchimân gaie nopiming nawatch atoïog, tchi webassinog.

We have now been wind-bound here two days—three days—four days ; to-morrow I hope we will embark. *Jaigwa nijogwan—nissogwan—niogwan ki ginissinaogomin oma ; wâbang ganabatch ki ga-bosimin.*

We will start very early in the morning, if it is calm. *Kitchi kigijeb ki ga-bosimin, kishpin anwâting.*

Wake up, boys, get up ; it is calm, we will embark, (start.) *Goshkosïïog, kwiwisensïïog, onishkay ; awatin, hi ga-bosimin.*

I see there two canoes. Let us go there and see those that travel there, (in canoes) *Tchimanân nijônag nin wâbandanan wedi. Ijuda awi-wâbamada wedi bemishkadjig.*

Bonjour ! bonjour ! Where do you come from ? *Bo jo ! bo jo ! Anindi wendjibaieg ?*

Sault Ste. Marie.—And you ? *Bawiting sa.—Kinawa dash ?* We come from L'Anse.—What news at the Sault ? *Wikwedong nind ondjibamin.—Anin enakamig Bawitïog ?*

Not any. Two children died lately.—We are starving ; we have nothing to eat. *Kawin ningot. Nij abinodjïïag gi-nibowag nomata —Nin bakademïn ninawind.*

Paul, give them some pork and flour. *Paul, asham kâkoshan, pakwejigânan gaie.*

Well ! thank you !—We will eat nicely indeed. *O ! o ! migwetch, migwetch !—Geget nin ga-mino-wissinimïn.*

And we have also nothing to smoke. *Nin manépwâmin gaie ninawind.*

Here is some tobacco. *Gw asséma.*

Ho ! that's right, that's right ! you make us happy indeed. *O ! wendjita, wendjita ! Geget ki debiïmin.*

Bonjour ! Farewell, farewell ! *Bo jo ! Mâdjâg, mâdjâg !*

Let us land , boys ; evening is approaching. *Gabada, kwiwisensïïog ; jaigwa ani-onagoshi.*

Let us not land there, it is too stony. *Kego wedi gabassida, osâm assinika.*

Let us land here, there is sand here. This is indeed a fine land-

ing-place. *Oma gabada, mitowanga oma. Geget gwanatch gabéwin.*

If it is calm to-morrow, or if the wind is fair, then we will arrive to-morrow at the village. *Kishpin anwating wâbang, gonima gate minwanimak, mî wâbâng tchi de-mijagaiang odenang.*

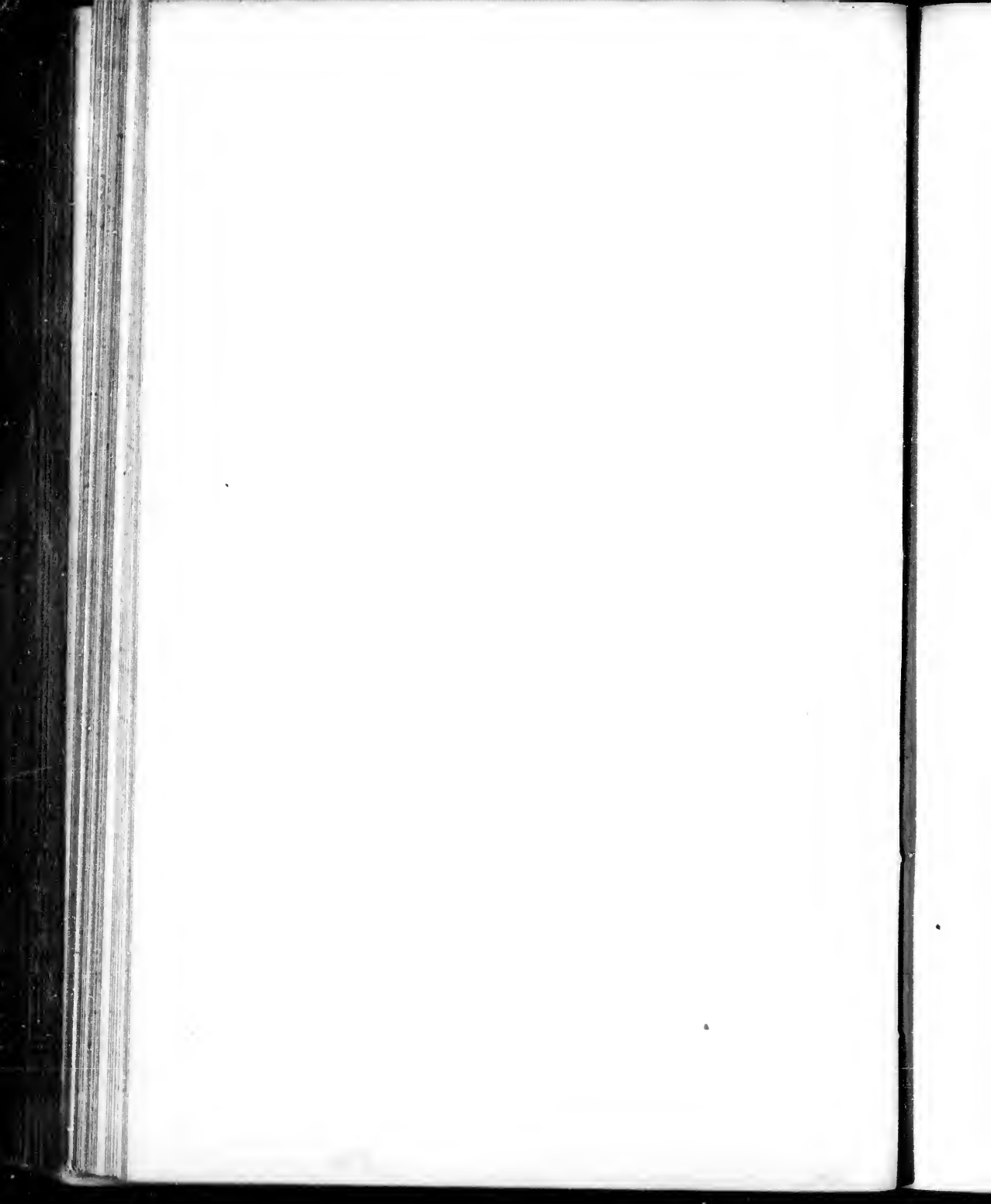
Let us embark (start), the wind is fair; we are happy. *Bosida, minwanimad; ki jaw ndagosimin.*

We are again sailing very fast. *Ni kitchi kijeishimin minawa.*
The sea runs higher and higher. I am sick, I am sea-sick. I am always so, when the sea is high. *Eshkam mamangashka; nind âkos, nin majidee. Mi mojay endiiân, kishpin mangan-gashkag.*

Sea-sickness is very disagreeable. I wish we should soon arrive. *Geget sanagad iw majideewin. Apegish waiba mijagaiang.*

We shall soon arrive.—Here is the village we are going to. *Waiba ki ga-mijagamin.—Mi wedi odena ejaiang.*

I am glad indeed. *Geget nin minwendam.*



NOTES FOR THE AID OF BEGINNERS. (*)

OF NOUN.

There are two kinds of common nouns : the *verbal* noun, usually in *win* or *gan*, and the *root* noun, the terminations of which are various.

FORMATION OF NOUNS.

The verbal noun in *win* is formed from the reflective verb, by adding *win* to the third person singular indicative, v. g. *ânawewindisowin*, self disapprobation, self amending ; or from the mutual, by changing in the third person plural *wok* into *win*, v. g. *kagwanissakenindiwin*, mutual hatred ; or from the indefinite, by a ding *win*, *sâkikiwewin*, the action of loving some one or from the indefinite passive verb, by adding *win* to the first person, v. g. *sâkikiowin*, the action of being loved ; or from a neuter or indefinite verb ending by a consonant, by adding *win* to the first mutative vowel, v. g. *gashkendam*, he is sorry, tedious ; *gashkendamowin*, sorrowfulness, tediousness ; or from the negative verb, by adding *win* to the third person singular negative : *papamittansiwîn*, disobedience.

The names of instruments which for the most part end in *gan*, are formed from the termination of the verb in *djike*, signifying, to do, by changing *djike* into *djigan*, or of other verbs, by changing *ike* into *igan*, v. g. *soshkudjike*, *soshkudjigan*, a polisher ; *pakunehike*, *pakunehigan*, a piercer. We indicate here the usual formation only, as all the root nouns will be found ready formed in the Dictionary, as well as those less regular.

The root nouns are those ready formed, v. g. *pijikki*, an ox ; *abwi*, a boat-oar.

(*) These notes have been taken from the little *Sauteux Grammar* of Rev. G. Belcourt. We give them here for more explanations in the *Otchipwe Grammar*.

There are in the Otchipwe language irregular nouns changing their form according to the nouns or pronouns accompanying them ; some are the compound nouns, which are numerous ; the others are the irregular nouns, in very small number.

A horse, *pepejikôkanje*, from *pepejik*, one by one, and *okanj*, its shoe-horn, that is to say, the one who has only a single shoe-horn. Among the Cree Indians and in this country they use to say a horse, *mistatim*, from *mistsâ*, big, and *attim*, composing-particle signifying a dog in the Cree language ; among the Otchipwe Indians the composing particle signifying a dog is *assim*, v. g. *wâbassim*, a white dog, and by extension, after the Cree acception, a white horse.

In the possessive case, this word changes its form, for it is then irregular, v. g. a horse, *mistatim* ; my horse, *nind ây* ; my horses, *nind ayak* ; that irregularity affects that word only. The word *mistatim* is conjugated regularly ; and the word *nind ây* is also conjugated regularly according to that form.

In the vocative case, the word *n'ôs* makes *n'ôsse*, *nin ga* makes *nin ge*, *n'ôkkumis*, my grand-mother, makes *n'okko* ; they also say, *nin gwis* instead of *nin gwisis*, my son, *nind ân* instead of *nind ânîs*, my daughter ; that word *nind ân* makes also *ot ânan*, his daughter.

ON THE FORMATION OF NOUNS.

There are nouns formed from the verbs in *un* by adding *âgan*, v. g. *nind appenimun wiyaw*, I hope in his own person, *nind appenimunâgan*, my hope.

In the verbs in *h* making *ho* in the third person, the noun is formed by adding *wâgan*, v. g. *nind ondjihô-wâgan*, my defender, from *ondjihô*, he defends his body, he defends himself.

The names of fruit trees, as far as fruit trees, are formed from the singular of the name of the fruit by adding *akaonj*, v. g. *sôwimin*, grape, *sôwiminakaonj*, the vine.

Many or almost all the trees have a second name, with abstraction of their quality of fruit trees, v. g. *sôwiminâttik*, the wood of the vine ; *mittikomij*, oak ; *mittikomin*, acorn ; *mittikomînakaonj*, the oak as a fruit tree, female oak bearing its fruit, from *onj* which signifies in composition child, v. g. *nittam onjân*, the eldest child, the first born child ; *min* making *minak* in many plural nouns, signifies fruit in composition ; when alone, it signifies blue-berry ; it makes then *minan* in the plural number.

There are names of things signifying a dress or ornament, or a part thereof ; they are formed from the verb, by changing the final *o* in the third person into *uu*, v. g. *kitshippiso*, he is belted ; *kitshippisun*, a belt ; *wiwokkwehôso*, he is wrapped up, *wiwokkwehôsun*, a wrapper, a husk of peas, etc. ; *tittinindjibiso*, his finger is surrounded by, *tittinindjibisun*, a ring, a digital ring.

The names of clothes generally are expressed by the termination *weyân*, *pijikkiweyân*, the skin of an ox, that is the skin with the hair on it ; and so on of all other animals, adding *weyân* to the name of the animal ; and these words are animate by acception, *pijikkiweyânak*, ox skins with their hair ; thence *wâbôweyân*, white cloth, blanket.

The numeral nouns, joined collectively, do not take the plural number, v. g. *nijowâbik*, two measures, v. g. of water, because the usual measure is a metal pot ; *nijotâbânâk*, two cart-loads.

Some nouns are nothing but the participle from which some thing has been taken off, v. g. *mekkateokonayed*, positive participle, he being clothed in black. We say : *mekkateokonaye*, a priest, the black-gown. This manner of forming nouns is generally used only in proper nouns.

The participle, adjective and verb are frequently used as a substantive, v. g. *ningo-takkopitek* or *pejik-takkopitek*, something tied up, a sheaf, etc., and plural, *takkopitekin*. If this word was not preceded by the numeral noun incorporated with it, it would be used in the positive, v. g. *tekkopitek*.

pejik. *Ningo* is the word *pejik* used in composition ; one should not say *tekkopitek ningo* ; it is always more conformable with the genius of the language to use the word entering in composition, and still better to say : *ningo takkopitek*, than *pejik-takkopitek*.

The name of the place where a thing is made is formed from the indefinite, v. g. *pônakkadjike*, he casts anchor ; *pônakkadjikewang*, the place where they cast anchor, anchorage.

The particle *taji* means that one is engaged in, v. g. *tajiwissini*, he is engaged in eating.

The particle *en* used in the positive participle in many manners of saying, means the place where, v. g. the place where I am engaged in working, *entaji-auokkiyân*, my laboratory.

ON DIMINUTIVES.

The diminutive nouns are formed by adding *us* to the noun ending by a vowel, v. g. *pijikki*, an ox, *pijikkins*, a calf, a young ox. The nouns ending by a consonant take *us* after the 1st. mutative vowel, which is known by the plural of the word, v. g. *mistatim*, makes in the plural number *mistatimôk* ; the *ô* in *môk* is what I call the 1st. mutative vowel ; add to it *us*, you will have *mistatimons*, a small horse, a colt. *Kinebik*, *kinebikôk*, whence *kinebikôns*, little adder.

The exceptions are : the words ending by *n* and taking *s* to form the diminutive of words whose last syllable is short, v. g. *sâkahigan* makes *sâkaigans*, a small lake. It takes *ens* when that last syllable is long, v. g. *wewebanâbân*, whence *wewebanâbânens*, a small fishing-line ; *otâbân*, whence *otâbânens*, a small carriage. Do not be astonished at hearing some Indians confounding some times this rule, which one must certainly follow to speak correctly.

ON ADJECTIVES.

There are adjectives in *es* making *esi* in the 3d. person ; they are formed from the noun in *gan* by adding to it *esi* in order to

make it an animate adjective, v. g. *tajindâganesi*, he who is every where the subject of conversation ; it is rather taken amiss. *Wâwindâgan*, is taken in good part to mean a celebrated man.

TERMINATIONS OF ADJECTIVES IN *shka*, *shin*, *ssin*, *sse*.

The termination in *shka* applies to the animate and inanimate, and indicates that the thing is in the passive state of the action of the verb, v. g. *pâkkâkushka ishkwandan*, the door opens (by itself), or *misîwe pikushka mikkwam*, the ice is breaking everywhere.

The termination in *shin* is used for the animate and indicates the action already suffered either in falling, either in lying on the ground, either in its manner of being, v. g. *minoshin*, it lies well, or, it is well fixed in its place, v. g. a clock, a watch ; *akôtshin*, it is in its manner of being suspended, v. g. the sun, the stars, etc. ; *pokushin*, v. g. my watch, it exists broken, v. g. falling.

The adjective in *ssin* is used for the inanimate, and indicates the action already suffered, v. g. *pâkkâkussin ishkwanden*, the door stands open ; *minossin*, this is well laid on, suits well.

The adjective in *sse* indicates that the action is not suffered, but is made in such or such a manner when one pleases, v. g. *pâkkâkusse ishkwanden*, the door opens (when one wishes), or, *minosse oho wâkâkkwat*, this axe suits well, is handy, that is to say when one makes use of it.

These adjectives are formed from the indefinite in *ssidjike*, by changing *ssidjike* into *shka*, *shin*, *ssin*, *sse*, whenever the meaning of the verb is susceptible of the same. They make in the plural number, *shkâwok*, and *shkâwan* inanimate ; *ssewok*, and *ssewan* inanimate ; *shinôk*, and *ssinôn* inanimate.

All the verbs in *djike*, make the verbal adjective in *djikâso*, a nimate, and *djikâte*, inanimate ; plural, *djikâsowok*, *djikâtewan*.

The adjectives in *is* make *at* in the inanimate, v. g. *kitimâkisi*, he is miserable, he is wretched ; *kitimâkat*, would be said,

v. g. of a barren, improductive land ; *nî ninamis*, I am weak ; *nînamat wâkkahigan*, the house is weak, not strong.

The adjectives in *te* or *te*, make *so* or *so* in the 3d. animate person, v. g. *patakkite*, it is planted, v. g. my knife ; *patakkiso assâtins*, the little aspen-tree is planted ; all the nouns of trees are animate, if they are not dead. *Wâbâtte*, *wâbâsso*, whitened in the sun. The adjectives in *te* make *tewan* in the plural number ; *tek* in the participle ; *tekin* at the plural participle. The animate adjective is conjugated like *nî minoendâgus*, with the exception that the 1st. mutative vowel is *o* instead of *i*.

Some would sometimes say *inâniwan* at the end of an adjective, v. g. *ajimâdji-win shigwa kitimâkatinâniwan misiwe*, alas, wretchedness is reigning everywhere. This part of the word indicates that the thing spoken of is general and common to all, v. g. *minawâningottonâniwan*, or *môdjikisinâniwan kitsi kijikong*, one rejoices in heaven. They say also, accordingly to the root, *kitimâki-nâniwan* ; *môdjiki-nâniwan*.

OF IRREGULAR VERBS.

1° Neuter, as *nin gashkendam*, I am sorrowful.

2° Verbs in *un*, *an*, as *nind appenimun*, I hope in something.

3° The impersonal, as *sanakisim*, one is suffering, etc.

4° The objective verb, as *sanakisivan*, agrees with a noun in the objective case.

5° The negative verb, *kâvin nind ikkitôssi*, I do not say.

5° The contingent verb, *ekkitoyânin*, every time I say.

7° The dubitative, *nind ikkitom-ituk*, I perhaps say.

8° The verb in favor of, *nind anokkitamowa*, I work for him.

9° The verb with a double inanimate object, *nind ojittamowân*, I do it to him.

10° The verb with a double animate object, *nin kikkenimimân*, I know of something belonging to him, v. g. his son.

The verbs in *un* make *unan* for the animate ; they are formed, 1° from the verb in *im*, by adding to it *unan*, v. g. *nind appenim*, I rely upon myself ; *nind appenimun*, inanimate,

nind appeninsunan, animate, I rely on him, I hope in him. 2° They are also formed from the indefinite by adding *n*, inanimate, *nan*, animate, v. g. *nind atâwe*, I sell, or, rather, I bargain (as it also signifies to buy); *nind atâwen ni morkkumân*, I sell my knife; *nind atâwenan nind äy*, I sell my horse. 3° They are also formed from the reflected or the verbal adjective in *s*, by adding to it *un*, *unan*, v. g. *nin kashkittamâs*, I obtain for myself; *nin kashkittamâsun*, inanimate, *nin kashkittamâsunan*, animate, etc.

These verbs are regularly conjugated in the inanimate, as any inanimate relative verb. For the animate, its three persons singular are in *an* with their plural in *ak* instead of *un*, v. g. *nind atâwenan*, *nind atâwenak*, I trade them; *kit atâwenan*, *ak*, thou, etc., *ot atâwenan*. In all the rest of the conjugation, the animate is conjugated like the inanimate relative, v. g. *nind atâwemin*, *kit atâwenâwa*, *ôt atâwenâwân*; a very irregular thing is that they used to say in the 3d. person plural, *atâwewok mistatimo.ä*, they bargain horses, without using the sign, *o*, of the 3d. person; it is often heard, and one must say, I think, *ôt atâwenâwâh mistatimôh*, they trade horses.

The objective verb is used in the 3d. persons only; in the indicative it is formed by adding *wan* to the 3d. person singular, and *wah* to the 3d. person singular to form the plural, v. g. his son is sick, *âkusiwan o kwisissan*; his children are sick, *âkusiwah o nidjânissah*.

In the participle, *ni* is added before the final *d* or *t* of the 3d. person singular participle, in all the verbs whose 3d. person singular is in *d* or *t*, v. g. *mih' aniw sesekisinit o kwisissan*, here is his elder son, from *sasekisit*, 3d. person singular of the participle simple; in the plural, *jin* is added to it, v. g. God will judge the living and dead, *Kije Manito o ka tipakimâh pemâtisinitjin gaye nepunidjin*; in this case, the *t* has a more articulated sound of *d*.

In the neuter verbs, the indicative of the objective verb is formed in the same way; but for the participle, as those having their 3d. person singular in *ng*, make *minitjin*, v. g. he said to

his son who was lonely, *ot inân geshkendaminijin o kwissisan*, from the 3d. person singular participle *gashkendang*.

The negative verb is a modification applicable to all the verbs.

FORMATION OF THE NEGATIVE.

RULE I. To form the *negative* of the relative verb animate, *ssi* is added to the 1st. person of the indicative, and it keeps that syllable throughout the whole conjugation, the verb being conjugated regularly, v. g. *kawin ni sakihâssi*, I don't love him, *kâwin o sâkihâssin*, he does not love him, *kawin ki sâkihâssiban*, he did not love thee, etc.

The participle is formed by adding *ssiw* to the 1st. person indicative, and adding to *ssiw* the characteristic of the animate participle *ak*, v. g. *sâkihâssiwak*, *sâkihâssirat* ; but in the 3d. person we say, *sâkihâssik*, and *sâkihâssikwa* for the plural. All the rest keep *ssiw* before their respective mutative, v. g. *sâkihâssiwang*, *sâkihâssiweg*, etc.

II. In the inanimate verb, the *ssi* is inserted between the vowel and consonant of the last syllable, and holds that place everywhere, v. g. *kawin ni sâkittôssin*, I don't love it, from *ni sâkittôn*, I love it.

In the participle, *ssi* makes *ssiw* as in the animate, with the characteristic of the inanimate participle, v. g. *sâkittoyân*, negative, *sâkittossiwân*, *ssiwân*, *ssik*, *ssiwang*, *ssiweg*, *ssikwa*. The inanimate participle, the reflected participle, in short, all the participles similar in the affirmative are also similar in the negative.

III. The reflectiv all the adjectives in *s*, and the indefinite verb, form negative of the 3d. person singular by adding *ssi*, v. *kawisi*, he is strong, *kawin mashkawissi*, he is not strong ; thus formed, it is conjugated regularly through all its tenses and moods ; in its participle, it is conjugated like the inanimate verb.

IV. In the verb from 3d. person to first, relative passive verb, and in the indefinite passive verb, the negative is formed from

the first person singular passive indefinite, by adding *ssi*; it remains so all through, the characteristics and mutatives being conjugated as usual; *kawin ni sâkîhikossi*, he don't love me, *kawin ki sâkîhikôssi*, *kawin o sâkîhikôssin*, etc. The 3d. person passive indefinite makes: *kawin sâkîhâssi*, he is not loved.

The negative is applied to the participle, 1° for the passive relative *kikkemissik*, *ssinok*, *kussik*, *ssinowang*, *ssimoweg*, *kussikwa*. Its imperfect is formed by adding *iban* everywhere. 2° For the indefinite passive the negative participle is formed as it is in the indefinite, *sâkîhikôssiwân*, *ssiwan*, *ssiwang*, *ssiweg*; for the 3d. person, *ssiwind*, *ssiwindwa*, plural, is added to the 3d. person singular indicative, v. g. *sâkîhâssiwind*, if he is not loved; *bakkittewassiwindwa*, if they are not struck. The passive impersonal indefinite, is regular, *sâkîhikôssing*, from *sâkîhikong*, one, being loved.

V. In the verb from 1st. person to 2d. the negative is formed by changing the final *n* into *ssinôn*, v. g. *kit inin*, I tell you, *kawin kit inissinôn*, *kawin kit inissinôninim*, in the imperfect, the reciprocal characteristics of each person are added, *kawin ki ki inissinôninâban*, *kawin ki ki inissinôninimowâban*, etc.

The negative participle is *inissimowân*, *inissinonagok*, *ikôssiwan*, *ikossiweg*.

VI. The verb from 2d. person to 1st. is conjugated as follows in the affirmative; it is nothing else but the 2d. person singular of the imperative of the animate relative verb preceded by the pronoun; we must except the verb *nind ina*, which makes in the imperative *iji*, or *ishi* instead of *ish*, either regularly, or irregularly, v.g.

Kâwin ki bakkittêh ussi, you don't strike me.

Kâwin ki bakkittêh ussim, you (many) don't strike me.

$\begin{matrix} + \\ - \end{matrix}$ — *ussimin*, you don't strike me.

$\begin{matrix} + \\ - \end{matrix}$ — *ussimimin*, you don't strike us, etc.

The imperfect, regularly, according to the negatives.

PARTICIPLE.

bakkíteh ussiwan,
— ussiweg,
— ussiwang.

The first mutative *u* is changed into *i* in the verbs whose mutative is *i*, v. g. *kawin ki sákihissi*, you don't love me.

NEGATIVE, OR PROHIBITIVE IMPERATIVES.

Keko, *ikkito-kken*.
Keko, — *kkek*.
Keko, — *sita*.
Keko, — *siták*. D.

1° In the indefinite, these terminations are added to the first person of the present, v. g. *keko bakkítehike kken*, or *howe-kken*, animate indefinite, don't strike.

2° In the animate relative they also add that termination to the 1st. person of the present; *keko bakkítehwákken*, don't strike him.

3° In the animate relative, the final *n* is replaced by those terminations; this rule concerns the animates in *ón* only, v. g. *keko ojittókken*, do not make it; in the inanimate verbs in *ân*, the *n* is not taken off, but it becomes mute, *keko bakkítehan-ken*; then, on account of the *n*, one of the *k* becomes useless and is dropped.

4° In all the verbs that have a vowel in the 3d. person singular, that termination is added, which must be understood also as to the verbal adjectives in *s*, v. g. *keko bakkítehotiso-kken*, do not strike yourself; *keko anókkíkken*, do not work, *keko inâbíkken*, don't look; *keko pisinâtisíkken*, do not be dissipated, light-headed; *keko ákusikkásokken*, don't pretend to be ill; and so as to the indefinite passive, the prohibitive of which is formed from the 1st. person, *keko tótákokken*, let it not be done to you.

5° In the verb from 2d. person to 1st. to form the prohibitive, they change *n* in the 2d. person of the imperative into *kken*,

kkek, kkanjen, v. g. *keko ijishikken*, don't tell me, etc., from *ijishin*, tell me, in which the *n* is dropped.

6° In the neuter verbs in *am*, *m* is changed into a mute *n* in the prohibitive, v. g. *keko gashkendanken*, as the inanimate relative. (Vide supra 3°).

7° The prohibitive of the relative passive verb is formed from the 3d. person singular, by dropping *n* in the animate as well as in the inanimate, and by using in its place the usual terminations of the prohibitive, *keko ikökken*, let him not tell you ; *keko gashkendamihikukken*, let that not make you uneasy, from *ôt ikôn*, and *o gashkendamihikun*, that makes him uneasy.

VII. The dubitative is formed nearly in the same way through all the voices.

1° The active indefinites as : *nin tebwe*, I say true, makes at the dubitative,

IMPERFECT.

<i>Nin tebwemituk.</i>	<i>Nin tebwenâban-ituk.</i>
— — mituk.	<i>ki tebwenâban-ituk.</i>
— — <i>tebwe-tuk.</i>	<i>teb.weguban.</i>
— — <i>minâtuk.</i>	<i>nin tebweminâban-ituk.</i>
— — <i>mowatuk.</i>	<i>ki tebweminâban-ituk.</i>
<i>tebwe-tukenak.</i>	<i>tebwegubanik.</i>

PARTICIPLE.

IMPERFECT.

<i>Tayebwe wânen.</i>	<i>Tayebwewanbân en.</i>
— <i>wanen.</i>	— <i>wanban en.</i>
— <i>kwen.</i>	— <i>gubanen,</i>
— <i>wingen.</i> (Imp.)	— <i>wingibanen.</i> (Imp.)
— <i>wângen.</i> (D.)	— <i>wângubanen.</i> (D.)
— <i>wangen.</i>	— <i>wangubanen.</i>
— <i>wegwen.</i>	— <i>wegubanen.</i>
— <i>wâkwen.</i>	— <i>wâgubanen.</i>

Thus are to be conjugated in the dubitative all the verbs in *endam*, which make, v. g. *nind inendâm-ituk*, I think perhaps ;

this said, all the others are regular ; they say at the 3d. person *inendamotuk*. etc., participle, *enendamo-wânen*, etc. The others are regular.

The verbs taking a vowel in the 3d. person add the *m* to it in the dubitative, v. g. *uin songenimomîtuk* ; 3d. person, *songenimotuk*, perhaps he presumes much of his own courage ; *wâbi*, he sees ; *ki wâbîmituk*, perhaps you see ; 3d. person, *wâbituk*, etc. The participle is regular, *wayâbiwânen*, etc., *swangenimowânen*, etc.

One may see therefrom that the dubitative, either in the indicative, or in the participle, is formed from the 3d. person singular of the verb.

The mutual is conjugated as the plural of t' e indefinite in the dubitative, v. g. *sâkitiminâtuk*, etc.

VIII. In the animate adjectives, the negative is formed into *ssi*, v. g. *kawin mashkawisissi*, *kawin kôssigwanissi*, he is not strong, he is not heavy. The negatives of an animate adjective are formed by changing *t* into *ssinôn*, v. g. *kawin âbatassinôn* ; and by adding *sinôn* to the adjectives in *n*, v. g. *kawin nôkkansinôn* ; the final *n* of the adjective is then pronounced mute.

IX. The verb *in faror of* is formed by adding *ttamowa*, *âge*, *âtan*, *âdjike*, to the root or indefinite of the verb, v. g. *nînd anokki*, I work, whence *nînd anokkittamâwa*, I work for him ; *nînd anamihettamâwa*, I pray for him, etc.

REMARK. According to the rule IV, one might observe a deficiency, which is the objective formation of the indefinite passive verb, which is as follows, v. g. *ina*, 3d. indefinite passive person makes *inînd* in the participle, and in the objective, *inimân*, *inimâh*, *okwisissan*, they say of his son, etc. ; *hishpin inimînd o kwisissan*, if they say of his son. To form that objective, *nd* of the 3d. person participle is changed into *mân* for the indicative, and into *mînd* for the participle, v. g. *bakkittewa*, *hund*, makes *bakkittehumân* and *bakkittehumînd*.

The irregular latin verb *inquit* is translated by *iwa* which is used in the singular only, *iwiban*, *iwibanik*, in the imperfect.

REMARKS

on some particles very frequently used in the Otchipwe language.

Although these words are explained respectively in the Dictionary, we shall lay here in the reader's sight, those most frequently used, in order to impart a quicker knowledge of them.

1° *Iko* is frequently met with in conversation and denotes affirmation, v. g. your friend sets forth a proposition which agrees well with your opinion. If you wish to tell him *yes*, you will not say *keget* only, but *keget-iko*, v. g. it is awful weather, is it not? *kagwanissakikijigat-ina ?* 3, indeed, *keget-iko*.

2° *Issa*, denotes that one affirms something said by one's self, without minding the opinion of any other person, v. g. *keget issa kagwanissakânimat*, the wind is awful.

3° *Akko*, in the end of a word, denotes an habitual action ; although it affects the verb, it is placed usually after the first word, v. g. *wiyâs akko ni midjin*, I am in the habit of eating flesh, or merely, I eat flesh meat (being understood, when I have some). To the first vowel of these three words *iko*, *issa*, *akko*, the apostrophe is substituted, whenever they are preceded by a vowel.

4° *Gusha*, denotes that one insists upon a proposition which one would have seemed to deny, or had already denied, v. g. *gweyak ki tipâdjimottôn, ni tji*, I relate the fact exactly to you, my friend. *Keget-ina ?* Do you ? *Keget gusha*, I do, indeed.

5° *Bina* is used when a person having being ordered to do something, it becomes necessary to give that person a new order ; then one says : *ambe bina*, go on, do.

6° *Kuta* is used as a synonyme of *bina*, but rather improperly. It is used properly when one, after some resistance, accomplishes at last what was ordered to one, v. g. I have for a long while refused to go where he wished to bring me, I at last consent to go, and tell him so : *ambe kuta ijâta*, well, come, let us go.

7° *Ikinin* is used to affirm the truth of a thing which seemed not to be true, or was not expected to be so, v. g. from his appearance, I think he is coward, *shâgôtehe wahaw nind ijinawa*; well, nevertheless he is not, *kawin ikinin*; v. g. *nâh 'kinin epitsh mashkawisit*, see how strong he is, that is to say, I would never have suspected that he was so strong.

8° *Ambe* signifies come, let us go; v. g. come, let us go away, *ambe, kiweta*.

9° *Nah* means the apostrophe here, v. g. here, my friend, I give you this, *nâh, nitji, oko ki minin*.

10° *Taku* is almost a synonyme of *ambe*; it is the apostrophe made to one to have one relate, sing, or do something, v. g. well, you arrived lately, tell us the news, *pâwitewijan, taka, tipâdjimun euakkamîgak*.

11° *Na* is a particle not differing from the interrogative, it is used in speaking to a superior or a respected person, of whom something is wished for; v. g. hand me the bread, if you please, *taka-na, pakkwejigan ininamâwishin*.

12° *Ikish*, is a synonyme of *iko*; it is used when one advances a proposition as true, without being very sure of it; if I am aware that one's proposition is true, I shall answer, *keget ikish*.

13° *Ajikish* is a sarcastic expression used when some body's actions prove that he is not what he pretends to be, v. g. a man pretends to be generous, or reputed so; I see him accomplishing a deed of sordidness, and I say of him: *ajikish kijewâtisi*; without translating, I express that idea by the ironic french phrase: *le voilà ce prétendu généreux*; so true it is that he is a generous man.

X.— CONJUGATION OF THE VERB WITH A DOUBLE ANIMATE OBJECTIVE.

That verb is formed from the 1st. person singular of the passive animate relative, by changing *k* into *mân*, v. g. *ni sâkihik*, he loves me, whence *ni sâkihimân*, I love that in him, v. g. *o kwisissan*, his son; *nim pakitinik*, he lets me go, *nim pakitinimân*, I let that from him go; *ni wikkupinik*, whence

ni wikkupinimân, I draw that of him ; *nim bakkittehuk*, whence *nim bakkittehumân*, I strike that of him. With the exception of the irregular verb, *nind ina*, I tell him, making irregularly *nind ik* ; I am told by him, it makes nevertheless in the double objective : *nind inimân*, I tell him.

PRESENT—SINGULAR.

Ni sâkîhimân.
ki sâkîhimân.
o sâkîhimân, h.

Sg. Pl.

P. Ni sâkîhimânânîk.
ki sâkîhimânânîk. (D.)
ki sâkîhimânâwâk.
o sâkîhimânâwâh.

IMPERFECT—SINGULAR.

Ni sâkîhimâbanîk.
ki sâkîhimâbanîk.
o sâhîhimâbanîh.
Ni sâkîhimânâbanîk.
ki sâkîhimânâbanîk.
ki sâkîhimâwâbanîk.
o sâkîhimâwâbanîh.

IMPERATIVE.

Sâkîhim.
sâkîhimîk.
sâkîhimâta.

FUTURE—IMPERFECT.

Sâkîhimâkkan, kkatwâk.
sâkîhimâkkek, kkegwâk.
sâkîhimâkkang, kkangwâh.

PARTICIPLE.

Sayâkîhimakwa.
hîmatwa.

himâd.
himangwa.
himangitwa.
himegwa.
himâwâd.

IMPERFECT.

Sayâkikimakiban, wâban, etc

Na.—In the verbs in *awa* or *owa*, the double animate objective is formed regularly, if you suppose that the passive animate relative is formed as in other verbs, and that one may say : *nî nissitottawik* ; it is therefrom formed regularly, and they say : *nî nissitottawimân*, I understand that of him.

XI. The verb with a double inanimate object is formed from the 1st. inanimate person singular indicative, in the verbs in *ôn*, by changing the final *n* into *wân*, v. g. *nind ojittôn*, whence *nind ojittowân*, I do it for him ; and from the same person in the verbs in *ân*, by changing the final *n* into *mowân*, v. g. *nî wânikkâtân*, whence *nî wânikkâtamowân*, I dig that for him ; *nî nissitôtân*, whence *nî nissitôtamowân*, I understand that of him, etc. It is conjugated as above.

A LAST WORD.

In closing let it be allowed that the Indian language is perfect *in its own way*, and has many beauties not to be found in our modern languages ; for instance, the verb in the Indian idiom, is the supreme chief of the language ; it draws into its magical circle, all the other parts of speech, and makes them act, move, suffer and even exist in the manner, and in such situations as is pleasing to it. In truth a learned philologist likened the verb of the Indian language to Atlas that carries the world on its shoulders. If a language can be compared to a world, this comparison appears to us very just ; for the verb can carry it entirely in its bosom.

F. J. C. & M. J.

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